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SIR ROPER LETHBRIDGE, M.A., K.C.I.E.

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[Continued on page 3 of Cover.]

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INTRODUCTORY REMARKS.

I—METHOD OF EXPLANATION THAT SHOULD BE ADOPTED BY THE TEACHER

1 Let one of the children in the class read out the first sentence in the lesson, the teacher noting down on a slate, or writing out on the black board, such of the words in the sentence as are new to them. Let him then explain the words one after another, with clear *picturing out* and ample *illustration*.

2. After testing, by several questions, that the pupils fully comprehend the meanings of the words thus explained, let the teacher *lead them on* to connect these with the others, so as to be able to explain the sentence.

3 When the whole sentence has been thus explained, and its purport thoroughly understood by the pupils, they should be taught to express the same *idiomatically* in the vernacular. Pupils should then explain the *purport* in English in the best way they can, the teacher correcting the mistakes they make in their expressions. After they have clearly understood the whole lesson, they should find out from a good dictionary the appropriate meanings of the important words, and enter them in their Note Books. —These Note Books should be inspected and corrected by the teacher.

4 When the name of any object, animate or inanimate, occurs in the lesson, all particulars about it that the pupils

can be expected to comprehend and retain, should be communicated in the way of a *lesson on that object*, and in an interesting manner,—by means of anecdotes where possible

5 All *figurative expressions* and *abstract ideas* should be explained and illustrated with more than ordinary care. Mere synonyms for words like *virtue, sin, justice, Eternity, Providence, &c.*, and bare translation of lines containing figures of speech, will explain nothing. Every figure of speech met with in the lesson should be clearly explained. How a figure illustrates a subject, throws additional light upon it, dignifies a sentiment, beautifies an expression, heightens emotion, or induces belief in what the author asserts, should be fully and distinctly pointed out, and the object or idea figuratively expressed should be communicated in plain language

6. After the lesson has been thus explained, pupils should be *led on* to find out and repeat, in a proper form, the instruction it conveys, and the knowledge that is to be gained from it. The teacher should not prompt that which he ought, by apt questions and judicious leading on, to elicit from them. The development of the intellectual faculties should be a primary object of education, and in every lesson children should be encouraged, helped, and trained to *think* in the proper way

7 Every opportunity for moral training should be seized with eagerness, and improved. In the absence of any systematic moral or religious education in most of our schools, we should let slip no occasion to instil into the minds of our pupils the love of truth and wisdom, and to train them in the paths of goodness, in the widest sense of the word. We should always bear in mind that *our business is to form the moral and intellectual man from the little child entrusted to our care*

8 Several passages will occur about God and Eternity. To pass them over with indifference, or to rest satisfied with a bare translation, is an unpardonable negligence on

the part of the teacher Our most important duty ought to be to make our pupils *sincerely believe*, that, with all the talents we may possess, and with all the worldly advantages we may enjoy, we can never be happy without a righteous conduct, and a firm faith in our Maker; that our happiness depends mainly on our love and fear of God, and on our acting up to the dictates of His representative within us—Conscience, that it is essential to our happiness to know and *always to feel* that God sees all we do, that He sees our very thoughts, that nothing escapes His sight, and that He is always with us and about us Children should never pronounce, or hear us pronounce, the name of God but with awe and veneration Any trifling or levity on such a topic cannot fail to produce very serious harm.

II—READING

After a lesson has been thoroughly explained, let pupils read it in the proper way No one can read a piece well before he understands it fully Pupils should read slowly, clearly and distinctly, with due attention to stops, emphasis, and cadence, and in a perfectly easy and natural tone The shut and open sounds of vowels, the different sounds of diphthongs, and, in short, of every letter or combination of letters, should be carefully attended to. Any incorrect, hurried, indistinct, or careless pronunciation should be immediately noticed and corrected, and the pupil 'should be required to read every sentence *till* he reads it aright' Pupils should carefully attend to the following directions: 'Open the mouth well, rest on the consonants, never slur one word into another, avoid a sing-song or monotonous tone, and let a distinct pause be made at the end of every word, so as to give a slow and distinct tone' 'Vary the tones to suit the sense' 'The perfection of reading is when listeners suppose you are speaking to them To read well, then, is, as it were, to personate the author, enter into

his feeling, and make the impression on the audience which his own words ought naturally to convey' Rapid reading is an inexcusable practice. 'In order to speak and read with *grace* and *effect*, attention must be paid to the proper *pitch* of the voice. *The voice must neither be too loud, nor too low* Acquire such a command over your voice, that you may elevate or lower it according to the number of persons addressed. *The voice must not be thick or indistinct.* Accustom yourself, both in conversation and in reading, to give every sound which you utter its due proportion, so that *every word* and *every syllable* may be clearly and distinctly heard *The utterance must neither be too quick nor too slow.* Convey to the hearer the *sense, weight, and propriety* of every sentence you read, in a *free, full, and deliberate pronunciation.* Another subject which claims attention is *gesture* or *action.* The best rule that can be given on this subject is, to attend to the looks and gestures in which earnestness, indignation, compassion, or any other emotion discovers itself to the best advantage in the common intercourse of men. Let the motions and gestures which nature thus dictates be those on which your own are formed.'

III — GRAMMAR.

1. From the words in the lesson, children should be duly exercised in the different parts of speech, and the various modifications of words in conformity to the rules of Etymology. Primitives *in the language* should be traced as far as practicable Greek and Latin prefixes and affixes should not be overlooked. All the rules and principles of Orthography, Etymology, and Syntax, that can be illustrated in the lesson, should be communicated in an impressive manner

2 The grammar of a language, and especially of one foreign to the pupils, can be properly learnt, and with the least labour and difficulty, if studied along with the language. While explaining words and phrases in the Read-

ing Lesson, the teacher cannot help referring to many rules of grammar. If these references be carefully made, and properly illustrated, children will not require to cram themselves with a number of very dry and hardly intelligible rules and observations from Lennie or Murray. 'The true way of arriving at a knowledge of grammar is *illustrating* not *learning its rules*' Exercises in grammar along with the study of the language enable pupils to understand its structure and character much better and sooner than the most laborious reading of Murray or Hiley by itself. Many pupils who know and can repeat all the rules of Etymology and Syntax cannot avoid gross blunders in composing a few lines.

3 TRANSLATION is another very efficient means of teaching the language and its grammar. Let not the name frighten us. Children will very easily and with *great pleasure* translate short sentences like those in their Class Readers or rather easier ones, if they receive from their teacher a little help in the way of *leading on* for some time. They should translate from Bengálí into English and *vice versa* as often as they can, orally and on slate or paper, great care, however, being taken to see that what they write is *idiomatic*.

4 SPELLING Children should spell all the words in the lesson. Orthographical blunders are most common in the exercises of native students, and we cannot be too careful in correcting the fault. Writing out from dictation should be resorted to as often as practicable.

5 DICTATION is the best, and, in fact, the *only* efficient method of teaching to spell correctly. Committing to memory long columns of strange words from the 'SPELLING BOOK' is a mere waste of time and labour. Thus say the Edgeworths and some other eminent Educationists on the subject. 'Months and years are devoted to the undertaking (getting by heart words in the language), but after going through a whole Spelling Book, perhaps a whole Dictionary, till we come triumphantly to spell *Zengma*, we have

forgotten to spell *Abbot*, and we must begin again with *Abasement*' 'Why should we early disgust children with literature by the pain and difficulty of their first lessons? We are convinced that the business of learning to spell is made much more laborious than it need be. It may be useful to give them five or six words every day to learn by heart, but more only loads their memory, we should at first select words of which they know the meaning, and which occur most frequently in reading or conversation. The alphabetical list of words in the SPELLING BOOK contains many which are not in common use, and the pupil forgets these as fast as he learns them' 'In the Sessional School (Edinburgh) the children are taught to spell from their ordinary reading lessons, employing for this purpose both the short and the long words as they occur' 'In the old-fashioned schools a vast deal of time is spent to very little purpose in the acquisition of spelling, it being commonly found that the most adroit spellers in the class cannot *write* half a dozen lines without orthographical blunders.' 'Teachers, instead of occupying the time of their pupils in the useless drudgery of committing to memory the uninteresting and endless columns of a Dictionary or Spelling Book, are strongly recommended to adopt the improved method of teaching orthography—namely by Dictation.'



FOURTH BOOK OF READING.

CHAPTER I.

LESSON 1 —PETER THE GREAT.

1. A few miles from Amsterdam there is a little town called Saardam. Here people used to build a great many ships. Well, somewhat more than a hundred years ago, there were a great many carpenters at work at the ships in Saardam.

2. Among the rest was one called Master Peter. Now, who do you think this Master Peter was? I will tell you. He was the Emperor of Russia.

3. When the other carpenters found out that Master Peter was an Emperor, they were very much surprised, and wondered that he should be there at work as a carpenter. 'I will tell you the whole story,' said Peter.

4. 'I am the Emperor of Russia. My people are ignorant; they do not know how to build ships. I have come here to learn how to build ships; and when I have learnt, I shall go back and teach my people.'

5. So after a few years, Peter went back to Russia. and taught the people how to build ships; he also taught them many other things.

6. Peter built a splendid city in Russia, called St. Petersburg, and did so many great deeds that he became

famous all over the world, and consequently he is now known by the name of 'Peter the Great.'

7. It is a good sign when good deeds are honoured. Blood may be shed, and great victories may be won by the selfish, the vain-glorious, and the proud; but *they* only are truly great who delight in goodness and humanity.

Obs—Pupils should revise in this Chapter what they have learnt of Etymology while studying the Third Book *Conjugation, Writing out from dictation, and Translation*, should be practised as often as possible

LESSON 2.—THE DOG IN THE RIVER.

The churl that wants another's fare
Deserves at least to lose his share.
As through the stream a dog convey'd
A piece of meat, he spied his shade
In the clear mirror of the flood;
And, thinking it was flesh and blood,
Snapp'd to deprive him of the treat :—
But (mark the glutton's self-defeat)
Miss'd both the other's and his own,
Both shade and substance, beef and bone.

LESSON 3.—THE GOOD SCHOLAR.

1. Who is he that comes so briskly with a satchel on his arm? His limbs are strong and active; his cheeks are ruddy, and his countenance is cheerful and good-humoured.

2. It is Kedár, the good scholar; he is hastening

to school that he may be there in time. It is very seldom, indeed, that he is a minute after the time fixed.

3. He never misses going to school. He is not afraid of a little summer's heat or winter's cold, or a little rain; he wants to grow up strong and hardy, and to be able to bear all kinds of weather.

4. His master tells him that he should be regular in attending school, that he may learn well and quickly; and Kedâr always likes to please his master, and to do as he is told.

5. He never goes to school with a dirty face or neck, or with dirty hands or nails, or long uncombed hair. He keeps his clothes as neat and clean as he can.

6. During school-time he always sits or stands in his own place; and he never goes out of the school-room without his master's leave. He reads no books at school but such as his master tells him to read; nor does he take anything out of his pocket, either to play with or to eat.

7. He is very careful not to bring dirt into the school, or to spoil anything or put anything out of its proper place.

8. When there are strangers in the school, he does not stare rudely at them; he attends to his work; and, if they speak to him, he answers them very civilly.

9. He never talks or whispers to his school-fellows in the class; for that he knows would prevent both them and himself from doing the work they have to do. He remembers that he has plenty of time to talk when he is not at school.

10. When the scholars, in his class, are reading, spelling, or repeating their tables or anything else which they have learnt, he is very attentive, and learns

a great deal by hearing them, and from what they are taught.

11. He is always ready to answer any question that his master asks him. When he reads or speaks, he pronounces his words so distinctly, that he can easily be heard and understood.

12. When he does not understand anything he has to learn, or that is said to him, he asks his master, in a very respectful manner, to explain it to him; but he never interrupts his master when he is speaking with others, or is busy in anything else.

13. He is anxious to learn something useful every day, and to remember what he has learnt; and he is not satisfied with himself unless he finds that he improves every day he lives.

14. He honours and respects his master, and pays great attention to all he says, not giving him the trouble to repeat the same thing over and over again.

15. He minds his work, as well when his master is out of sight, as when he is standing near him and looking at him. When he has anything to learn or to do at school that is very difficult, he often thinks within himself thus: 'My parents will be very glad when they hear that I have learnt to do this hard task, and my master, too, will be pleased with me; and I shall feel very happy, and shall have great comfort when it is over. The sooner I go about it heartily, the sooner it will be done. My master would not give me any task which he thought I could not do.'

LESSON 4.—THE GOOD SCHOLAR.—(*Continued.*)

1. If at any time Ked'āi's master reproves or punishes him (which very seldom happens), he is troubled, but not angry. he knows that it is through kindness to him, and to make him better, that his master does so. A tear starts into his eye, but he soon wipes it away with a manly spirit. He feels and says that he is very sorry for having done wrong, and tries to do better another time.

2. When any of the scholars are praised for doing well, or have any little rewards given to them, he does not feel angry, but glad. 'If I do well,' says he, 'I shall be commended too. If we all did well, we should be praised, and our master would have a great deal less trouble than he now has.'

3. When any of the scholars are rude, or dirty, or ragged, or make improper answers to the master, or are punished for bad behaviour, he does not laugh at them or despise them; he pities them and often thinks that if he had not been so well taught and cared for by his good parents at home, he might have been as foolish and as wicked as the worst of his school-fellows.

4. Among his school-fellows he chooses none for his friends but the good, and loves to be with them, and to keep them company. He does not speak rudely to any boy, or beat him or call him names.

5. He is civil to all, and does what he can that is proper and right, to oblige them and assist them when they are in trouble or in distress. He is very kind to the younger scholars, almost as if they were his own little brothers. He tells them what to do and how to

behave, and takes their part if any rude boys who are bigger attempt to harm them.

6. If any of his school-fellows, or any other boys, tempt him to join them in robbing orchards or gardens, or telling lies, or doing any other wrong action, he is never ashamed or afraid to say to them, 'No, I will not'

7. When he sees any of his school-fellows steal, or fight, or hears them lie, and use bad words, he is very sorry for them, and begs them not to act so wickedly.

8. If any of the scholars have finer clothes than he has, he does not trouble himself about it; his parents, he knows, give him clothes and everything else as good as they can afford, and he wants no better. He does not envy the scholars who are richer, or more handsome, or stronger, or wiser than he is; or despise those who are poor, sickly, lame, deformed, or dull. He knows that the great and good God made them all, and that we ought to behave as kindly to all persons as we wish that they should behave to us.

LESSON 5.—COUNSELS TO THE YOUNG.

Cowards are cruel, but the brave
Love mercy, and delight to save.

Absence of occupation is not rest;
A mind quite vacant is a mind distressed.

To thine own woes be not thy thoughts confined,
But go abroad and think of all mankind.

He fails who pleasure makes his prime pursuit,
For pleasure is of duty done the fruit.

Honour and shame from no condition rise ;
Act well your part, there all the honour lies.

LESSON 6.—THE GOOD SCHOLAR.—
(*Concluded.*)

1. When school is over, Kedár goes away without making any noise or disturbance. He does not stay or loiter in the street. He goes home as quickly as he can, he has so much to tell his parents and to do for them.

2. 'My parents,' says he, 'are very good to let me go to school that I may learn writing and accounts, and many useful things. Before I went to school they taught me to read, and almost everything I know ; and now, whenever I am at home, they are almost always teaching me something about my work and about my duty ; and I think I could not take so much pains at school as I do, if it were not to please them. I am sure I ought to do all I can to help and serve them. I often wish that I could do as much, mornings and evenings, and at other times, when I do not go to school, as would make up for all the time I am away from them ; and I almost think I could do it if I were to get up very early in the morning, and be very busy all day long and every day. When I go to learn or practise some business, I shall often think of my dear good parents, and how much I owe them, and I hope I shall be able to assist them '

3. He is very kind and good to his brothers and

sisters. He likes to teach the little ones, and helps to take care of them, and he endeavours to set them all a good example. He never neglects to pray to God either in the morning or at night. Often in the day he thinks of God, and of His great goodness. He is always afraid of doing what is hateful to his Maker.

4. His parents, his brothers and sisters, and all his friends love him and are very kind to him. His master, too, loves him, commends him very much to all who make inquiries about him, and often speaks of him and his good conduct to other scholars, and wishes them to behave as he does.

5. When he leaves school, he will often, I dare say, think of what he learnt there, and try to remember it, and to add to his knowledge. He will be thankful to his parents and to his master, who were good to him, and took so much pains to teach him ; and he will also be thankful to God, who gave him such good parents and so good a master. Many people who have heard of his good character at school will wish to employ him, and he will prosper in the world.

LESSON 7.—THE CHILD'S TALENT.

God intrusts to all
Talents few or many ;
None so young and small
That they have not any.
Though the great and wise
Have a larger number,
Yet my one I'll prize,
And it must not slumber.

God will surely ask
Ere I enter heaven,
Have I done the task
Which to me was given ?

Little drops of rain
Bring the springing flowers ;
And I may attain
Much by little powers.



LESSON 8.—THE SLOTH.

The Sloth is a disgusting animal ; its awkward form, and the slowness of its motion. excite aversion rather than pity. This animal is about the size of a badger ; its fur coarse, and its tail a mere stump : its mouth extends from ear to ear ; the nose is blunt, and the eyes black and heavy.

It moves only one leg at a time, and it is a long while advancing but a few yards. It lives on the leaves and bark of trees. Having by great labour ascended

a tree, it remains there till it has stripped it of every thing that can be eaten ; it then rolls itself into a ball, and falls to the ground with a horrid scream.

Here it lies in a torpid state till it is disposed to ascend another tree. At every motion it utters a plaintive and melancholy cry. A single tree will furnish it with food for a fortnight, and it has been known to subsist forty days without any nourishment at all.



LESSON 9.—APES, BABOONS, AND MONKEYS.

1. The Ape bears a striking resemblance to the human figure : it walks erect, has no tail, and can imitate the actions of man with much dexterity.

2. Apes, Baboons, and Monkeys form a large tribe of animals.



3. The *Larger Ape*, or *Ourang-Outang*, is called the 'Wild Man of the Woods.' It bears a greater likeness to our kind than any of the others. Its face is almost human, but its eyes are sunk deep in the head. The body is lightly covered with hair, and it walks on its hind feet.

4. It sleeps under shady trees, forms a hut to shelter itself from the heat and rain, and feeds wholly on fruits. When the Negroes make a fire in its vicinity, it approaches them to warm itself. Whenever it meets any of our kind alone and unarmed, it seldom shows him any mercy.

5. It even attacks the elephant with clubs: and this is the only creature, except man, that makes use of arms not its own. It is at once cunning, strong, and cruel.

6. Buffon speaks of one which was brought to Europe, that showed great powers of imitation. It would sit at table, unfold its napkin, wipe its lips, make use of the spoon and fork, pour out its drink into a glass, take a cup and saucer, and place them on

the table; put in sugar, pour out tea, and leave it to cool before drinking: and all this often without being prompted.

7. The *Baboon* differs from the Ape. It is not so much like a man as the Ourang-Outang is. It has a short tail, sharp claws, and a prominent face; and generally walks on four feet, though capable of walking on two.

8. This kind is naturally mischievous, fierce, and vindictive, though it may be trained to habits of mildness and obedience.

9. The *Monkey* differs from the former in having a long tail. The species of the Monkey are far more numerous than those of either the Ape or the Baboon.

10. The *Green Monkey* is about the size of a cat; it is elegant in its form, agile, and inoffensive. It inhabits various parts of Africa. On the banks of the Amazon River is a species very beautiful and elegant, called the *Fair Monkey*, whose head and ears are of a lively vermilion colour, and the hair of the body whiter than any human hair.

11. There are many varieties of the Baboon and the Monkey in this country.

LESSON 10.—THE IDLE BOY.

Young Cháu was an idle lad,
Who lounged about all day;
And though he many a lesson had,
He minded nought but play.

He only cared for top and ball,
Or marble, hoop, and kite ;
But as for learning, that was all
Neglected by him quite

In vain his mother's watchful eye,
In vain his master's care ;
He followed vice and vanity,
And even learnt to swear.

And think you, when he grew a man,
He prospered in his ways ?
No ! wicked courses never can
Bring good and happy days.

Without a shilling in his purse,
Or cot to call his own,
Poor Cháru grew from bad to worse,
And hardened as a stone.

And oh' it grieves me much to write
His melancholy end ;
Then let us leave the mournful sight,
And thoughts of pity send.

But yet may this important truth
Our daily thoughts engage :
That few who spend an idle youth
Will see a happy age



LESSON 11.—THE EAGLE.

The Eagle is among birds what the Lion is among quadrupeds. They both seem to show a kind of sovereignty over their fellows of the forest: equally brave, they disdain all petty plunder, and pursue only larger animals.

The Eagle will not share the spoils of another bird, nor will he return a second time to feed on the same carcase. He is proud; yet he may be tamed by kind usage, and has been known to show great attachment to his keeper.

The Eagle soars the highest of all birds; and hence he has been called the 'Bird of Heaven;' his eye is so strong that he can look undazzled at the sun. He will easily carry off a goose, a hare, a lamb, or any such animal. Even infants he has been known to carry away.

The *Common Eagle* is found in the North of England, in Scotland, and in other countries. Eagles build their nests in clefts of rocks, out of the reach of man. The female seldom lays more than two or three eggs, on which she sits thirty days before they are hatched.

The *Golden Eagle* is the largest of the eagle kind, being about three feet long. The plumage on the back has beautiful shades of colour. This species is found in the mountainous parts of Ireland ; and it has also been seen at times in Carnarvonshire in Wales.





CHAPTER II.

LESSON 1.—EXCHANGE.

1. Why should not each man make what he wants for himself, without going to his neighbours to buy it?

2. Go into the shoe-maker's shop, and ask him why he does not make tables and chairs for himself, and clothes, and everything he wants. He will tell you, that he must have a complete set of proper tools to make *one* chair properly; and the same tools would serve to make hundreds of chairs. And if he were also to make the tools himself, and the nails, he would want a smith's forge, an anvil, and a hammer. And after all, it would cost him great labour to make very clumsy tools and chairs; because he has not been used to that kind of work. It would be less trouble to him to make shoes, that would sell for as much as would buy a dozen chairs, than to make one chair himself.

3. To a joiner again, it would be as great a loss, to attempt making shoes for himself. And so it is with the tailor, the hatter, and all other tradesmen. It is best for all, that each should work in his own way and supply his neighbours, while they supply him.

4. But there are some rude nations who have very little of this kind of exchange. Each man among them builds himself a hut, and makes clothes for himself, and a canoe to go a-fishing in, and fishing rods and hooks and lines, and also darts and bows and arrows for

hunting, besides tilling a little bit of land. Such people are all of them much worse off than the poor among us. Their clothing is nothing but coarse mats or raw hides; their cabins are no better than pig-sties; their canoes are only hollow trees, or baskets made of bark; and all their tools are clumsy. Where every man does every thing it is badly done; and a few hundreds of these savages will be half starved in a country that would maintain as many thousands of us in much greater comfort.

LESSON 2.—COMMERCE.

1. There is much useful exchange between different nations, which we call Commerce. All countries will not produce the same things; but, by means of exchange, each country may enjoy the produce of all the others.

2. Cotton would not grow in England. It grows best in the fields in America and India; but the Americans and Indians cannot spin and weave it so cheaply as the English can, because the English have more skill and better machines. It answers best, therefore, for us and the Americans to send to England the raw cotton, and to take in exchange part of the cotton made into cloth.

3. Rice, sugar, and indigo are produced in abundance in this country. They do not grow in England, where knives, scissors, and cloth are made better and more cheaply than we can make them. We get all these things from England in exchange for rice, sugar, and indigo, which our country gives us in much larger quantities than we require for our own wants. And thus both parties are better off than if they made everything at home.

4. How useful water is for commerce ! The sea *seems* to keep different countries separate ; but for the purpose of commerce, it rather brings them together. If there were only land between England and America, the carriage of cotton by land would cost more than it is worth. Think how many horses would be wanted to draw such a load as comes in one ship ; and they must eat and rest on their journey. But the winds are the horses which carry the ship along ; and they cost us nothing but to spread a sail. And we are saved also the enormous cost of making a road ; because the sea is a road ready made.

LESSON 3.—THE BOY WHO TOLD A LIE.

The mother looked pale, and her face was sad :
She seemed to have nothing to make her glad ;
She silently sat, with tears in her eye,
For her dear little boy had told a lie.

He was a pleasant affectionate child ;
His ways were winning, his temper was mild :
There were joy and love in his soft blue eye ;
But oh ! this sweet boy had told a lie !

He stood by the window, alone, within,
And he felt that his soul was stained with sin ;
And his mother could hear him sob and cry,
Because he had told her that wicked lie.

Then he came and leaned by his mother's side,
And asked for a kiss, which she denied ;
He told her, with many a penitent sigh,
That he *never* would tell another lie.

Then she took his small hands within her own,
And bade him before her kneel gently down :
And she kissed his cheek, while he looked on high,
And prayed to be pardoned for telling the lie.

LESSON 4.—MR. PARK.

1. Mr. Park, the great traveller, whilst exploring the desert regions of the centre of Africa, on one occasion being refused admittance into a village, was obliged to sit all day under the shade of a tree without victuals.

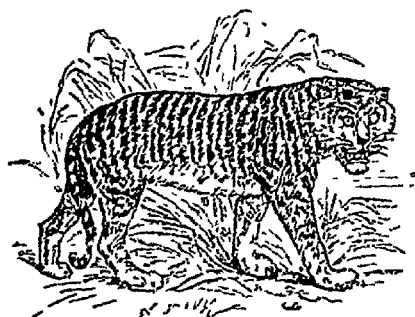
2. About sunset, as he was preparing to pass the night in this manner, and had turned his horse loose that he might graze at liberty, a woman, returning from the labours of the field, stopped to observe him ; and perceiving that he was weary and dejected, enquired into his situation, which being explained, she took up the bridle and saddle, and told Mr. Park to follow her.

3. Having conducted him into her hut, she lighted a lamp, spread a mat upon the floor, and told him that he might remain there for the night ; she presented him also with a very fine fish half boiled. Having thus performed the rites of hospitality, she called to the female part of her family to resume their task of spinning cotton, in which they were employed during a great part of the night.

4. They soothed their labour by songs, one of which was extempore, and Mr. Park the subject of it. The air was sweet and plaintive, and the words literally translated were as follows : ‘The winds roared, and the rains fell. The poor white man, faint and weary, came

and sat under our tree. He has no mother to bring him milk, no wife to grind his corn. Let us pity the white man: no mother has he to bring him milk, no wife to grind his corn.'

5. Had it been in Mr. Park's power to recompense his kind benefactress, he would undoubtedly have done it with more than common alacrity; his poverty was extreme. Only four brass buttons now remained upon his waistcoat, of which he gave her two, and she probably considered herself well paid for her humanity.



LESSON 5.—ANECDOTE OF A TIGER.

1. A young Tiger was taken to England in a ship in the year 1850. The account of this beautiful animal is very interesting, and shows the great degree of docility to which even the Tiger may be brought by kind and gentle treatment.

2. This Tiger was as gentle and playful as a kitten: he often slept with the sailors, and while lying on the deck of the ship in the sun, he would allow two or three of them to lay their heads upon him, as if he were a

pillow. Sometimes he would take the liberty to pilfer a piece of meat, but he would very quietly submit to be beaten for his theft.

3 He would often run up the mast, and spring from one rope to another with astonishing agility. He would play with the people in the ship, with all the airs of a young dog.

4. He was a month old when taken on board the ship. At the age of a year he was sent to the Zoological Gardens in the Regent's Park. Here he allowed a small dog to live with him in his den; and when the little fellow played with him and bit his foot in sport, he only lifted it up out of his way.

5. Two years after he had been there, a sailor from the ship in which he came to England, went to see him. The Tiger knew him instantly, and manifested great pleasure at seeing him.

LESSON 6.—THE STORY OF FRED AND WILL.

One summer day,
Two boys at play
To an old sand-pit strayed;
They wish'd to peep,
And see how deep,
Not in the least afraid.

These boys so bold
Had oft been told
Never to venture there;
How could they then
Go near again,
Unhappy little pair!

This morn, alas !
It came to pass,
 They disobeyed once more ;
And hand in hand
Behold them stand,
 The steep edge gazing o'er.

'Twas sad to hear
That cry of fear,
 When with a dreadful noise
The stones and clay
And turf gave way,
 And fell in with the boys.

The neighbours ran,
Both boy and man,
 They sought them long in vain ;
Till nearly down'd
Poor Will was found ;
 He suffer'd bitter pain.

His brother Fred
Indeed was dead.
 Oh how poor Willie cried !
He knew 'twas he
Took Fred to see
 The pit in which he died.

If ever you
Desire to do
 A thing you know is wrong,
Just go and look
For your new book,
 And read this little song.

LESSON 7.—ALPHONSO, THE KING OF SICILY AND NAPLES.

1. Alphonso, the King of Sicily and Naples, was remarkable for kindness and condescension to his subjects.

2. In the course of military operations in Sicily he was obliged to halt with his army on the banks of a river, which the enemy prevented him from crossing. Here the army was detained one whole day without provisions. Towards evening, a soldier brought him a piece of bread and cheese and a radish, which to most persons so situated would have been a welcome present. But Alphonso, thanking the soldier, refused his offer, saying, he could not feast while so many men as good and brave as himself were fasting.

3. At another time, Alphonso, in travelling privately through Campania, came up to a muleteer whose beast had stuck in the mud, nor was he able with all his strength to draw it out. The poor man had sought assistance from every one that passed, but in vain. He now sought assistance from the king, not knowing who he was. Alphonso instantly dismounted from his horse, and setting himself to help the man, soon freed the mule, and brought it upon safe ground. The muleteer, learning that it was the king who had assisted him, fell on his knees and asked his pardon; but Alphonso assured him that he had committed no offence. This goodness of the king was the means of reconciling many who had formerly opposed him.

LESSON 8.—LONDON.

1. LONDON, the capital of England, is by far the largest and richest city in the world. From a central point, called Charing Cross, which is near the Houses of Parliament, uninterrupted lines of streets and buildings extend to a distance of about 15 miles in all directions, and cover an area of 687 square miles. In the year 1866, the population of this area was more than three millions and a half; and it is now probably more than four millions.

2. The magnificence of the public buildings and the shops, the vast number of passengers in the streets, and the throngs of carriages and horses, make up a scene of splendour and bustle which is nowhere else to be met with. About 168,000 people and 20,000 carriages pass over London Bridge every day.

3. London is situated on the banks of the river Thames, which is always crowded with the ships of all nations. These ships bring to London the produce of all the countries of the world; and take away, in return, the manufactured goods of Britain.

In one day (September 17, 1849) there arrived in the Port 121 ships, bringing 52 cargoes from the English Colonies and 69 from foreign States. The day's cargoes included 32,280 packages of sugar, from the West Indies, Brazil, the East Indies, Penang, Manilla, and Rotterdam; 317 oxen and calves, and 2,734 sheep, principally from Belgium and Holland; 3,967 quarters of wheat, 13,314 quarters of oats, from Archangel or the Baltic; potatoes from Rotterdam; 1,200 packages of onions from Oporto; 16,000 chests of tea from China; 7,400 packages of

coffee from Ceylon, Brazil, and India; 532 bags of cocoa from Grenada, 1,460 bags of rice from India; bacon and pork from Hamburg; and 8,000 packages of butter and 50,000 cheeses from Holland, 767 packages of eggs (900,000), of wool, 4,458 bales, from the Cape and Australia; 15,000 hides, 100,000 horns, and 3,600 packages of tallow from South America and India; 140 elephants' teeth from the Cape; 1,250 tons of granite from Guernsey, copper ore from Adelaide, and cork from Spain; 40,000 mats from Archangel, and 400 tons of brimstone from Sicily; cod-liver-oil and 3,800 seal-skins from Newfoundland; 110 bales of bark from Africa, and 1,100 casks of oil from the Mediterranean; lard, oil-cake, and turpentine from America; hemp from Russia, and potash from Canada; 246 bales of rags from Italy; staves for casks, timber for our houses, rose wood, 876 pieces; teak for ships, logwood for dye; cotton from Bombay, zinc from Stettin, and apples from Belgium; of silk, 900 bales from China, finer sorts from Piedmont and Tuscany, and 200 packages from China, Germany, and France; Cashmere shawls from Bombay; wine, 1,800 packages, from France and Portugal; rum from the East and West Indies, nutmegs and cloves from Penang, cinnamon from Ceylon, 840 packages of pepper from Bombay, and 1,790 of ginger from Calcutta; a cargo of pineapples from Nassau, and 50 fine live turtles, 54 blocks of marble from Leghorn; tobacco from America; 219 packages of treasure—Spanish dollars, silver from China, rupees from Hindostan, and English sovereigns.

4. Most of the streets of London are broad and well paved. The houses are large and well built; and there is a raised path for foot-passengers on each side of

every street. A part of the centre of London is called 'The City;' because formerly it comprised the whole of London, and was surrounded by strong walls. In 'the City' almost every house is a shop, an office, or a bank—most of the inhabitants of that part of the town being wholly occupied in trade. The nobility and the higher ranks live, for the most part, in Westminster and the other western parts of London.

5. London contains many fine Parks, where the rich drive and ride, and the poor amuse themselves in various ways. In one of these, the Regent's Park, there are Botanical and Zoological Gardens; the latter containing a fine collection of living animals, birds, and reptiles from every part of the world. The river Thames is crossed at London by no less than ten immense bridges of stone or iron, eight of which have been built during the last seventy years. Of these the chief is called 'London Bridge.' A little lower down the river than London Bridge, a tunnel has been dug under the bed of the river, by which people can walk from one side of the river to the other; this is called the Thames Tunnel.

6. There are many very large and beautiful buildings in London, such as Palaces, Law Courts, Museums, &c. There are also more than twenty large hospitals, and more than forty dispensaries, in various parts of the town, for the relief of the sick poor. Large numbers of fine churches are found in every part; of which the greatest are called St. Paul's Cathedral in 'the City,' and Westminster Abbey in Westminster. From more than ten vast railway-stations, railways diverge to every part of Great Britain; and the traffic is so great, that, at some points, trains pass nearly every minute throughout the day.

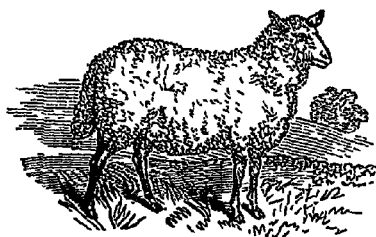
7. The streets are brilliantly lighted with gas, which is extracted from coal. No city in the world is so plentifully supplied with pure water ; and both gas and water are conveyed to all parts of the town by means of pipes laid under the streets.

LESSON 9.—A LITTLE CHILD MAY BE
USEFUL.

I may, if I have but a mind,
Do good in many ways ;
Plenty to do the young may find,
In these our busy days.
Sad would it be, though young and small,
If I were of no use at all.

One gentle word that I may speak,
Or one kind loving deed,
May, though a trifle, poor and weak,
Prove like a tiny seed ;
And who can tell what good may spring
From such a very little thing ?

Then let me try, each day and hour,
To act upon this plan :—
What little good is in my power,
To do it while I can.
If to be useful thus I try,
I may do better by and by.



LESSON 10.—THE SHEEP.

1. The size and form of the Sheep are well known. It is exceedingly gentle, lives by grazing, and is found in almost all countries.

2. It is one of the most useful of all animals; its flesh is eaten in many countries, and of its wool winter clothing is made. The finest kind of wool is produced by the breed of Sheep called Merino, which was brought from Spain, and is now common in many parts of Europe, in America, and in New South Wales.

3. Although of moderate size, and well covered, it does not live more than nine or ten years. When Sheep are suffered to range at large over downs and mountains, they lose much of that timidity which they manifest in an enclosed country.

4. The ram is strong and fierce, and boldly attacks a dog, and often comes off victorious. He has even been known, regardless of danger, to engage a bull; and his forehead being much harder than that of any other animal, he seldom fails to conquer; for the bull, by lowering his head, receives the stroke of the ram between his eyes, which usually fells him.

5. When the danger is very alarming, the whole

flock takes measures of defence. The females and young ones stand in the centre, and the males present in all directions a front to the enemy. When the aggressor has advanced within a few yards, the rams dart furiously on him, and either kill or put him to flight.

6. In the mountains of Wales, Sheep congregate in parties of from eight to a dozen, one of whom is stationed at a distance as a sentinel. As soon as any stranger comes within a certain distance, the sentinel gives twice or thrice a loud hiss or whistle, upon which the whole party scours away to the most inaccessible spots.

7. Ewes and lambs recognise each other by the voice even in the largest flocks

LESSON 11.—NEVER PUT OFF.

Whene'er a duty waits for thee,
With sober judgment view it,
And never idly *wish* it done.
Begin *at once*, and do it.
For Sloth says falsely, 'By-and-by
Is just as well to do it.'
But *present* strength is *surest* strength
Begin *at once*, and do it.
And find not lions in the way,
Nor faint if thorns bestrew it;
But bravely try, and strength will come,
For God will help to do it,

LESSON 12.—SLEEP.

1. Sleep is a refreshment which we all need once a day to enable us to do our work and preserve our health.

2. The night is the proper time to sleep, because for the want of light it is least suited for work. Some persons need less sleep than others, five or six hours being enough for them, some take more than eight. It partly depends on habit, or what we accustom ourselves to. But it is well known that sound health requires, and is maintained in most persons by, seven or eight hours' sleep.

3. In an easy bed with a calm mind, and nothing to rouse us, we may have good refreshing sleep; but it is sweet only to those who have gone through a good day's work. The idle seldom can sleep well; still less can those who have much care or anxiety, or who may have passed the evening in drinking or any other kind of excitement. It is a blessing often sought for in vain by kings and statesmen, while it comes uncalled-for to the poor man.

4. This good gift of God should be used, and not abused. Let us take what nature asks for, and no more. To be long in bed trying to sleep, not for refreshment, but for indulgence, is the vice of the sluggard, whose character has always been considered contemptible.

LESSON 13.—MONEY.

1. What a useful thing is Money! If there were no such thing as money, we should be much at a loss to get anything we might want. The blacksmith, for instance, who might want shoes, would have nothing to give in exchange but nails. He must go to the shoe-maker, and offer him some nails for a pair of shoes.

2. But the shoe-maker might happen not to want nails just then, though he might want a box. Then the blacksmith must find out some carpenter who wanted nails, and get a box from him, and then exchange the box with the shoe-maker for a pair of shoes.

3. All this would be very troublesome. But by the use of money, this trouble is saved. Any one who has money may get for it just what he may chance to want. The shoe-maker is always willing to part with his shoes for money, because he knows that he may exchange that for rice, or cloth, or anything that he is in want of. What time and trouble it must have cost men to exchange one thing for another, before money was in use!

4. It is, indeed, a foolish and wicked thing to set your heart on money, or on *any* thing in this world. Some set their hearts on eating and drinking, and some on fine clothes. All these things are apt to draw off our thoughts from better objects, from our duty, and from God. But we ought to be thankful for all the good things which Providence gives us, and to be careful to make a right use of them. And

money well used is, indeed, a very good thing. The best use of wealth is to relieve good people when they are in want. For this purpose, money is of the greatest use; for a poor man may chance to be in want of something which I may not have to spare. But if I give him money, he can get just what he wants in exchange for it, whether bread, or clothes, or shoes, or books.

LESSON 14.—‘I WISH.’

‘I wish I were a better child,’
Said one, whose temper was too wild :
But as he did not *strive* to be,
His friends could no improvement see.

‘O how I wish, that I could spell,’
Said one who not a word could tell ;
But she refus’d to learn *at once*,
And so she still remains a dunce.

I wish this tiresome sum were done,’
Said one who spent his time in fun :
But Johnny was an idle lad,
And so the figures *would not add*.

‘I wish I never told a lie,
For it is heard by God on high ;’
Oh then remember, child, that He
Is now and ever watching thee.

‘I wish I lov’d my Maker more,’
Then, little one, if ne’er before
You asked His help to be His own,
Go *now* and kneel before His throne

Ask Him to give thee all thy need ;
Ask Him to make thee His indeed ;
So shalt thou live, and love Him more
Than e'er thou loved'st Him before.

And, dear young children, all attend
To one who fain would be your friend ;
Whene'er you wish to do what's right,
Do what you wish with all your might.

LESSON 15.—THE TRAVELLERS AND THE MONEY-BAG.

As two men were travelling on a road, one of them saw a bag of money lying on the ground, and picking it up, 'I am in luck this morning,' said he, 'I have found a bag of money.' 'Yes,' returned the other, 'though I think you should say not *I*, but *we* have found it. for when two friends are travelling together, they ought equally to share in any good fortune that may attend them.'

'No,' rejoined the former, 'it was *I* that found it, and *I* must keep it.' He had no sooner spoken, than they were alarmed with a hue and cry after a thief, who had that morning found a purse on the road and kept it.

'Bless me,' said the finder, 'this is very unfortunate, we shall certainly be seized.' 'Good sir,' replied the other, 'be pleased not to say *we*, but *I* as you would not allow me a share in the prize, you have no right to make me a partner in the punishment.

We cannot reasonably expect those to bear a part in our ill fortune, whom we never permitted to share in our prosperity.

LESSON 16.—WE MUST ALL WORK.

1. The earth, in its natural state, bears only a few simple herbs, many of which are of little use to man. In this state of things, there is no more than enough of sustenance for one person upon a square mile of surface. That the land may bear more food, it is necessary that it should be tilled; that is, it must be ploughed, sowed, and harrowed. After all that is done, and an abundant crop is gathered, the grain must be threshed, winnowed, and finally ground into flour. In short, a great deal of labour must be spent upon it.

2. So also that we may get woollen clothes, the sheep must be tended and clipped, and the wool dressed, spun, and woven. That we may get linen shirts, flax must be cultivated. The fibre must be separated from the hard stem within; then it requires to be dressed, and finally woven. If we wish for silk clothes, we must take care of the insects which produce the silk; we must spin and weave the silk. No kind of substance can be turned to use for clothing without much work being first spent upon it. In like manner, a house cannot be had to shelter us without labour being first spent in building it. Furniture, tools, utensils for cooking, all require labour to make them.

3. We see then our lot before us. If we would have food, clothing, house, shelter, or anything beyond

what the earth naturally bears, we must work for it. Happily, however, this is no real hardship, as God has kindly given us faculties for all kinds of work, and made work, on the whole, a source of happiness to us.

4. There being work to do, it is but right that we should all take our share. No man can be considered free from this obligation, unless some other persons choose to work for him. When a man is found rich, and not under any compulsion to exert himself, you will find that his father or some other ancestor worked hard, and has left him the means of living without work.





CHAPTER III.

LESSON 1.—WHAT MAKES KNOWLEDGE EXCELLENT?

1. 'What an excellent thing is knowledge!' said a sharp-looking bustling little man, to one who was much older than himself. 'Knowledge is an excellent thing,' repeated he, 'my boys know more at six and seven years old than I did at twelve. They have heard about all sorts of subjects. The world is a great deal wiser than it used to be. Everybody knows something of everything now. Do you not think, sir, that knowledge is an excellent thing?'

2. 'Why, sir,' replied the old man, looking grave. 'that depends entirely on the use to which it is applied. It may be a blessing or a curse. Knowledge is only an increase of power, and that power may be as easily a bad as a good thing.'

3. 'That is what I cannot understand,' said the bustling man. 'How can power be a bad thing?'

4. 'I will tell you,' meekly replied the old man, and thus went on: 'When the power of a horse is under restraint, the animal is useful in bearing burdens, drawing loads, and carrying his master; but when the restraint is taken away, the horse breaks his bridle, dashes the carriage to pieces, or throws his rider.'

5. 'I see! I see!' said the little man.

6. 'When the water of a lake or river is properly conducted by trenches, it makes the fields around fertile; but when it bursts through its banks, it sweeps everything before it, and destroys the produce of the field.'

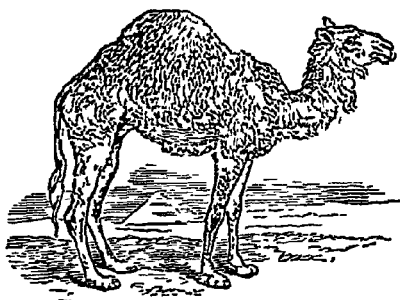
7. 'I see! I see!' said the little man, 'I see''

8. 'When a ship is steered aught, the sail, that she hoists up, enables her the sooner to get into port; but if steered wrongly, the more sail she carries, the further will she go out of her course.'

9. 'I see! I see!' said the little man, 'I see clearly!'

10. 'Well, then,' continued the old man, 'If you see these things so clearly, I hope you can see too that knowledge, to be a good thing, must be rightly applied.'

11. 'I see! I see!' said the little man, 'I see!'



LESSON 2.—THE CAMEL.

1. The Camel is a very useful animal. It is found just where it is wanted—in lands where there are great

deserts. From its use in crossing these oceans of sand, it is termed 'the Ship of the Desert.'

2. It has a long and arched neck, a small head, a full and cleft upper lip, a stout body, rather long and slender legs, and two humps on its back. The Arabian Camel has only one hump. It has very broad feet, each being divided into two parts, guarded in front by a small hoof, while the sole of the foot is covered with a very strong, tough, and pliable skin, which by yielding easily in all parts, enables the animal to travel with ease over dry, stony, and sandy regions.

3. The Camel is a beast of burden, and will carry weight from eight to fifteen maunds. Its pace is very swift, and it can travel with a load from thirty to thirty-five miles a day; but those which are used for speed alone can go from sixty to ninety miles a day. In countries where water is scarce, and wells or springs are distant from each other two or three days' journey, the Camel is the only beast of burden that can be used. Besides the sort of stomach common to the horse and cow, it has an extra cell or cavity for holding water; it can thus go without drinking for seven or eight days. Its food too is always of the coarsest kind, consisting of nettles, thistles, cassia, and other prickly shrubs.

4. The Camel is taught to kneel to receive its load or to have it taken off; and, what is very curious, though it is quite willing to carry all it can, it will not rise if more has been put on than it has strength to carry. This useful animal supplies the people of the desert with almost all their wants. Its flesh and milk are used for food; its hair and wool are made into fabrics of various kinds; and of its skin are made shields, harness, saddles, and pitchers.

LESSON 3.—EXERCISE.

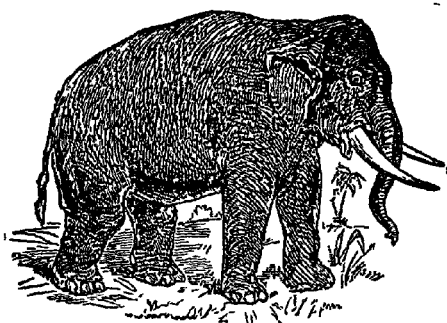
Exercise in open air
Keeps the system in repair;
All the better it will be,
If pursued with life and glee.
Have an object for your walk,
Or a friend with whom to talk.
Only thus, 'tis understood,
Will your walking do you good.
Merry sport and manly game
Lend a vigour to the frame,
Which can ne'er be felt by those
In indolence who like to doze.
These are surely pleasant ways
To prolong your youthful days.

LESSON 4.—THE COBBLER AND THE
BANKER.

1. A poor Cobbler passed his time in singing from morning till night; he sang over his shoe-mending when work was plentiful; and when he had none to do, still he sang to cheer himself and his wife till more came.

3. On the opposite side of the street lived a Banker, who, on the contrary, sang little, and slept less; and if by chance he fell into a doze just as day was breaking, the Cobbler, at his open window was sure to awake him with a song. The Banker complained that money could not purchase sleep, as it does food and clothing.

At last he sent for the Cobbler. 'How much do you earn a year?' 'Sir,' said the Cobbler, laughing, 'I never reckon in that way; some days I earn more, some less; but somehow I manage to get to the end of the year; every day brings its meal.' The Banker asked him some more questions; and finished by presenting him with a hundred crowns, bidding him keep them carefully, and use them in time of need. The Cobbler fancied himself possessed of the wealth of the world; he took his treasure home, and buried it, and with it he buried his happiness. His singing no longer disturbed his rich neighbour; all day the Cobbler's eye wandered in the direction of his treasure: at night he could not sleep; if a stray cat did but make a noise, it was some one coming to rob him. At last the poor man ran to the house of the Banker: 'Here,' he cried, 'take your hundred crowns, and give me back my sleep and my song!'



LESSON 5.—ANECDOTES OF ELEPHANTS.

1. An Elephant had been revenged on his leader by killing him. The wife of the leader witnessed the

catastrophe, and taking her two children, threw them at the feet of the still furious animal, saying, 'Since thou hast killed my husband, take also *my* life and that of my children.' The Elephant stopped short, grew calm, and, as if he had been moved with regret and compassion, took up with his trunk the elder of the two children, placed the boy on his neck, adopted him for his leader, and would have no other.

2. Elephants will perform, during the absence of their keepers, tasks previously set and explained to them. 'I have seen two,' says M. D'Ohsonville, 'occupied in beating down a wall, which their keepers had desired them to do, and encouraged them by a promise of fruits. They combined their efforts, and doubling up their trunks which were guarded from injury by leather, thrust them against the strongest part of the wall, and by repeated shocks continued their efforts; and when it was sufficiently loosened, making one violent push, they suddenly drew back together, that they might not be wounded; and the whole came tumbling to the ground.'

3. The Elephant is so attached to his keeper that the sight of him, even after a lapse of many years, will induce the animal to relinquish his recovered liberty, and return to a state of subjection. A female Elephant, belonging to a gentleman in this country, broke away from her keeper, and was lost in the woods. The keeper was supposed to have sold the animal, and the cruel consequence was, that he was sentenced to work on the roads. About twelve years afterwards, he was sent into the country to assist in catching wild Elephants. One day he fell in with a group, in which he thought he saw the Elephant that had brought him

into so much trouble; and he determined to go up to it, in spite of the remonstrances of his companions, who pointed out to him the danger of his rashness. But he persisted, and he was in the right. As soon as he came near the animal, she knew him, gave him three salutes by waving her trunk, and then knelt to receive him on her back. She next helped to secure the other Elephants, and also brought with her three young ones, which she had produced during her absence. The innocence of the keeper was now acknowledged; and, as some atonement for what he had suffered, an annuity was granted to him for life.

LESSON 6.—NEVER DECEIVE.

Oh! never deceive;
Who will believe
The children who falsely have spoken?
In earnest or play,
Whatever you say,
Let the truth remain always unbroken.

Oh! never deceive;
We may heartily grieve
When our conduct is wicked and sad;
But if with a lie,
Our faults we deny,
We make them just doubly as bad.

Oh! never deceive,
You will one day receive
For your crime all the punishment due;
It is better at first
To confess to the worst,
And honestly own what is true.

Oh ! never deceive :
But each morning and eve
As you kneel in your chamber to pray,
Oh ! ask the great God,
His grace to afford,
And make you more holy each day.

LESSON 7.—ICELAND.

1. Iceland is a large island to the north of Europe, about six hundred miles in length, and three hundred in breadth. There, for two months together, the sun never sets; and in the winter, it never rises for the same space of time.

2. The Icelanders are of a good disposition; but they are so grave and serious that they are seldom heard to laugh. Their chief amusement is to recount to one another the annals of former times; so that even the very children are well acquainted with the history of their own country.

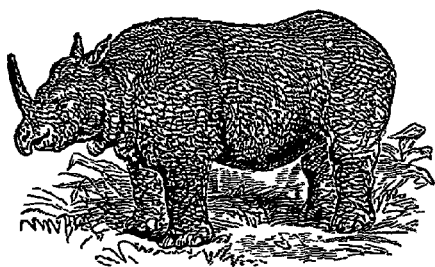
3. Their houses are scattered about at a distance from each other, and many of them are half buried in the ground. They are, for the most part, built of lava procured from the volcanic mountains for which Iceland is celebrated, and covered with skins; but they are so small, that one can hardly find room to turn in them.

4. They have no floors but the earth, and their windows are not made of glass, but of the membranes of various animals. They never use chimneys, nor indeed have they much need of them, as they only light a fire when they want to cook their victuals, and

then they lay the turf on the ground. Travellers in Iceland usually lodge in the churches, for there are no inns; and when they ask for provisions, they are supplied with dried fish, sour butter, curdled milk, and a sort of porridge made of rock grass.

5. The principal occupation of the men is fishing, which they follow both summer and winter. The women take care of the cattle, and knit stockings. They also dress and dry the fish brought home by the men; and cultivate cabbages, turnips, parsley, and peas, which are almost the only vegetables known in the island.

6. Money is very rare in Iceland; which is the reason that all trade is carried on by fish and ells of coarse unshorn cloth. One ell is worth two fishes, and forty-eight fishes are worth a dollar, that is, two rupees and four annas.



LESSON 8.—THE RHINOCEROS.

1. The Rhinoceros is the most powerful animal next to the elephant. It is nearly of the same bulk, being about twelve feet long, between six and seven high, and being smaller only in its legs.

2. Its head is furnished with a horn growing from the snout; its upper lip is long, pointed, and very pliable, serving to collect its food in the mouth; its skin is naked, lying upon the body in folds.

3. Two of these folds are remarkable, one above the shoulders, the other over the rump, the skin is of a brown colour, and will turn a sharp-edged weapon.

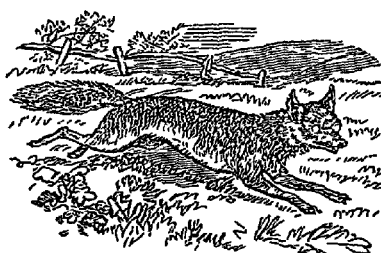
4. The horn is sometimes more than three feet long, and grows from the solid bone; thus armed with a weapon that keeps off even the elephant and the tiger, and defended with a thick horny hide that repels the claws of the lion, the Rhinoceros has nothing to fear from any animal.

5. It is a native of the deserts of Asia and Africa; and is generally found in the extensive forests inhabited by the elephant and the lion.

6. It lives chiefly on vegetable food: it is therefore of a peaceable and harmless disposition; but it is not deficient in courage, disdaining to fly when attacked by any other animal.

7. It is particularly fond of the prickly branches of trees, and feeds upon such thorny shrubs as would be dangerous for other animals either to gather or to swallow.

8. The method of taking these animals is chiefly by watching them when they are in some marshy place, where they are accustomed to sleep and wallow like hogs. If there happen to be an old and a young one together, the former is shot with fire-arms, for no other instrument that can be employed will enter its hide. When the old one is killed, the young one is taken and tamed.



LESSON 9.—THE FOX.

1. The Fox is somewhat like the common dog in form, and is of the size of a spaniel. He has a long and straight tail, with the tip white. The skill of the Fox in forming his mansion ranks him among the higher order of quadrupeds.

2 He burrows under firm earth, and often where the roof of his dwelling is prevented from falling by the wattling of the roots of trees. His dwelling is generally extensive, and he forms several avenues to it, for his safety. Thus he seems to possess all the comforts which belong to a home, and which are justly supposed to show superior skill.

3. In fine weather, the Fox often quits his retreat and basks at full length in the sun. He seeks his prey mostly by night, and often far from his home. He destroys, for his food, various kinds of vermin.

4. Poultry and young lambs fall into his power where he has secure access to them. Berries, snails, frogs, and other insects, are taken by him. He is fond of grapes, and the vineyards suffer very much from him.

5. He often hides part of his prey beneath the roots of trees. His quickness to discern his prey and

his enemies is very great. The Fox has been found perfectly white ; but in very northern climes he is often black, and affords a fur of more value than that of almost any other animal.

6. The cunning of the Fox has been in all ages proverbial. He is a crafty, lively creature, seeking his food rather by fraud and address than by force ; and nothing comes amiss to him. When at a loss for other food, he will attack a nest of wasps or bees ; and, in spite of their stings, carry off the combs

LESSON 10.—THE COMPLAINTS OF THE POOR.

And wherefore do the poor complain ?
The rich man asked of me,—
Come, walk abroad with me, I said,
And I will answer thee

'Twas evening, and the frozen streets
Were cheerless to behold ,
And we were wrapt and coated well,
And yet were very cold.

We met an old bare-headed man,
His locks were few and white ,
I asked him what he did abroad,
In that cold winter's night.

'Twas bitter keen, indeed, he said,
But at home no fire had he,
And therefore he had come abroad
To ask for charity.

We met a young bare-footed child,
And she begg'd loud and bold ;
I asked her what she did abroad,
When th' wind it blew so cold.

She said her father was at home
And he lay sick in bed ;
And therefore was it she was sent
Abroad to beg for bread.

We saw a woman sitting down
Upon a stone to rest,
And she had a baby at her back
And another at her breast.

I asked her why she loiter'd there
When th' wind it was so chill :
She turn'd her head, and bade the child,
That scream'd behind, be still.

She told us that her husband serv'd,
A soldier far away ;
And therefore to her parish she
Was begging back her way.

I turn'd me to the rich man then,
For silently stood he,
You asked me why the poor complain,
And *these* have answer'd thee.

LESSON 11.—PRESENCE OF MIND.

1. We should never seek danger, for that is folly ;
but if danger occur, we should call up courage, and
meet it firmly and calmly. However cautious we may

be, we cannot expect to pass through life without being occasionally in some danger. Our clothes, or the house we live in, may catch fire; we may be thrown into the water; or, when we travel in a carriage, the horse may take fright and run away with us. In such circumstances we may suffer great hurt, or we may even be killed. But there is the less chance of our coming to harm if we act with prudence, and coolly do the best we can to save ourselves.

2. In danger, some are so confounded by fright, that they are quite unable to do anything for their own protection or relief. The danger is thus greater; and they may be hurt or killed, when others would escape. In all dangers it is of the greatest consequence not to become alarmed. We ought to try to keep ourselves quiet and watchful, so as to be able to do all that can be done to escape the impending evil. This is called *preserving our presence of mind*—a quality which is always admired.

3. Anyone whose clothes catches fire, ought not to run away for assistance. While we stand or run, the clothes burn very quickly, and soon scorch the body. It is best to throw ourselves on the floor, and roll ourselves there; for then the burning does not proceed so rapidly. If we can wrap a carpet or heavy coverlet closely round us, we shall almost instantly extinguish the flames. In making our way through a burning house, we ought not, if it be full of smoke, to walk upright. We are then in danger of being suffocated. It is best to creep along on hands and knees, for the freest air is to be had close to the floor. If thrown into water, and unacquainted with the art of swimming, we should not struggle or splash, for then we shall soon

sink. *We should be as quiet as possible, and keep our lungs inflated with air.* The body is lighter than water, and is sure to rise to the surface, and remain there, if we do not exert ourselves too violently.

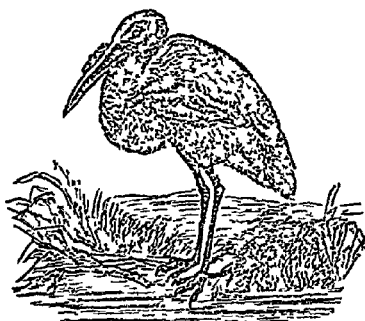
4. If run away with in a light vehicle by a frightened horse, we should not immediately throw ourselves out. We should sit quietly, if we can, till we consider what is best to be done. It may be almost likely that the horse will stop itself, in which case no harm will occur. If it appear most prudent to leave the vehicle, we should try to let ourselves softly down behind.

LESSON 12.—SONG OF THE CONTENTED LABOURER.

Let none but those who live in vain,
The useful arts of life disdain;
While we an honest living gain,
Of labour we will not complain.
Though some for riches daily mourn,
As if their lot could not be borne,
With honest pride from them we turn—
No bread's so sweet as that we earn.
With food by our own hands supplied,
We'll be content whatever's denied.
The world would not improve the store
Of him who feels he wants no more;
Among the rich, among the great,
For all their wealth and all their state,
There's many a heart not half so free
From care, as humble honesty.



CHAPTER IV.



LESSON 1.—THE STORK.

As Storks live to a very great age, their limbs grow feeble, their feathers fall off, and they are not able to provide for their food, or for their safety. Being birds of passage they are under another inconvenience; for they are not able to remove themselves from one country to another at the usual season. At these times, it is said, their young ones assist them, covering them with their wings, and nourishing them with the warmth of their bodies.

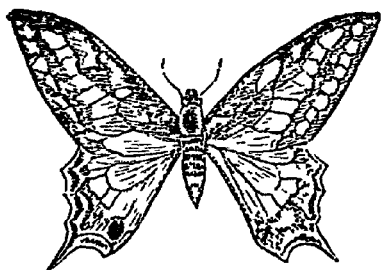
They even bring them food in their beaks, and carry them from place to place on their backs, or support them with their wings. In this manner they return, as much as lies in their power, the care which was bestowed on them when they were young in the

nest. This is a striking example of filial piety, taught by instinct, from which reason itself needs not be ashamed to take example.

‘Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.’ Among the Israelites, the least offence against a parent was punished in the most exemplary manner.

Certainly, nothing can be more just or proper than that we should love, honour, and succour those who are the very authors of our being, and to whose tender care, under Heaven, we owe the continuance of it during the helpless state of our infancy.

Love, charity, and good offices, are what we owe to all mankind; and he who omits them is guilty of neglect of duty. To our parents, however, more, and much more, than all this is due: and when we are serving them, we ought to reflect, that, whatever difficulties we go through for their sake, we cannot do more for them than they have done for us: and that there is no chance of our over-paying the vast debt of gratitude they have laid us under.



LESSON 2.—PRIDE IN CLOTHES.

How proud we are ! how fond to show
Our clothes, and call them rich and new !
When the poor sheep and silkworm wore
That very clothing long before.

The tulip and the butterfly
Appear in gayer coats than I :
Let me be dress'd fine as I will,
Flies, worms, and flowers excel me still.

Then will I set my heart to find
Inward adornings of the mind ;
Knowledge and virtue, truth and grace,
These are the robes of richest dress.

They never fade, they ne'er grow old,
Nor fear the rain, nor moth, nor mould .
They take no spot, but still refine ;
The more they are worn, the more they shine

LESSON 3.—STORY OF PRASCOVIA.

1. There once lived in Russia a man named Lopouloff. In some way or other, he had offended the Emperor or Czar of Russia. The Emperor was very angry, and so he sent Lopouloff and his wife and little daughter far away into Siberia.

2. Siberia is a desolate country, and is many hundred miles from St. Petersburg. They were very unhappy in Siberia. The country was covered with woods, and those woods were filled with wild beasts. Besides, they had no pleasant friends around them.

3. Prascovia, the little daughter of Lopouloff came, at length, to be fifteen years old; she was a very good girl, and loved her parents dearly. One day she discovered that her father was very sad, and that her mother was weeping. 'Oh! my dear parents,' said Prascovia, 'why are you so miserable! Tell me and I will try to make you happy.'

4. 'My dear child,' said the mother of Prascovia, 'we once lived in the city of St. Petersburg. There we were rich, there we had friends, and there we were happy. But the Emperor was angry, and he sent us far away to this wild country. Here we are poor, alone, and wretched.'

5. 'My dear mother,' said Prascovia, 'let me go to the Emperor. I will tell him that my father is innocent; I will tell him that you are unhappy; I will entreat him to let you return to St. Petersburg. The Emperor is kind, and he will not refuse a request so reasonable.'

6. The parents of Prascovia would not at first allow her to think of going to see the Emperor. But she often entreated them to let her go, and at length

obtained their consent, though they had many fears that she would meet with dangers and misfortunes by the way.

7. Prascovia immediately prepared to set out for St Petersburg. She had a very great distance to go; she had no one to go with her, and she had no money; but she asked God to take care of her in her long journey. She then bade her dear parents farewell, and set forward on foot to see the Emperor. I cannot tell you all that happened to Prascovia in her long journey; but I will tell you a part of her adventures.

8. One day as she was passing through a forest, it began to rain and blow very hard. Pretty soon the wind blew down a large tree across her path; she was very much frightened and ran into a thick part of the woods. Night soon came on, and she could not find the path. She wandered about in the darkness for a long time. She was very hungry, very cold, and wet, but she was obliged to stay in the woods all night.

LESSON 4.—THE STORY OF PRASCOVIA.

(Continued.)

1. In the morning, a man came along with a cart and carried Prascovia to a village. In getting out of the cart, she fell into the mud and covered herself with it. She then went to some of the houses in the village, and told the people that she was very cold and very hungry. They told her to go away, and called her a thief.

2. She then went to the church, but the door was shut. She sat down upon the steps of the church, and some wicked boys came and called her a thief. She now prayed to Heaven to take care of her; and by-and-by a kind woman came and took Prascovia to her own house, and gave her some food and some clothes. After staying a few days, Prascovia thanked the woman for her kindness and protection, and set out again on her journey.

3. As she was passing near a small village on her way, she was attacked by several dogs. One of them caught hold of her frock with his teeth, and another endeavoured to bite her. In this danger she again prayed for help; a man came from the village soon after, drove away the dogs, and saved Prascovia.

4. It came to be winter, and the winter in Russia is far more severe than it is in this country. The snow was deep, and the wind was very cold. Prascovia's dress was very thin, and she shivered as she travelled along the deep snow-path.

5. Happily she was overtaken by some men with sledges, and one of them permitted her to ride. But she suffered so much from the cold, that she could not have gone further, had not one of the men permitted her to wear his sheep-skin cloak. This kept her warm, and she went along very comfortably.

6. At length poor Prascovia was taken sick, she could not proceed on her journey, and for a long time stayed with some charitable people, who took care of her. By-and-by she recovered, and again set out on her journey.

7. After more than a year, having travelled a vast distance, and suffered a great variety of distress, Prascovia

covia arrived at St. Petersburg. She went to the palace of the Emperor, and there she saw the Empress, who received her with great kindness and took her to the Emperor.

8. Prascovia told him her story. He listened with wonder, and promised to set her father at liberty. He then gave her some money, and she went away.

9. The Emperor soon sent a messenger to Prascovia's father in Siberia, to tell him that he might return. Lopouloff and his wife received the intelligence with great joy. They soon set out for St. Petersburg, and arrived there in safety. They here met their daughter, who was delighted to see them, and once more Lopouloff and his family were happy.

LESSON 5.—TRY AGAIN.

King Bruce of Scotland flung himself down
In a lonely mood to think,
'Tis true he was monarch, and wore a crown,
But his heart was beginning to sink.

For he had been trying to do a great deed,
To make his people glad;
He had tried, and tried, but couldn't succeed;
And so he became quite sad.

He flung himself down in low despair,
As grieved as man could be;
And after awhile, as he pondered there,
' "I'll give it all up," said he.

Now just at the moment a spider dropp'd,
With its silken cobweb clue;
And the king in the midst of his thinking, stopp'd
To see what the spider would do.

'Twas a long way up to the ceiling dome,
And it hung by a rope so fine,
That how it could get to its cobweb home,
King Bruce could not divine.

It soon began to cling and crawl
Straight up with long endeavour;
But down it came, with a slippery sprawl,
As near the ground as ever.

Up, up, it ran, not a second it stay'd
To utter the least complaint;
Till it fell still lower, and there it laid,
A little dizzy and faint.

Its head grew steady—again it went,
And travelled a half yard higher;
'Twas a delicate thread it had to tread,
And a road where its feet would tire.

Again it fell and swung below,
But again it quickly mounted;
Till up and down, now fast, now slow,
Nine brave attempts were counted.

'Sure,' cried the king, 'that foolish thing
Will strive no more to climb,
When it toils so hard to reach and cling,
And tumbles every time.'

But up the insect went once more,
Ah me! 'tis an anxious minute;
He's only a foot from his cobweb door.
Oh, say will he lose or win it!

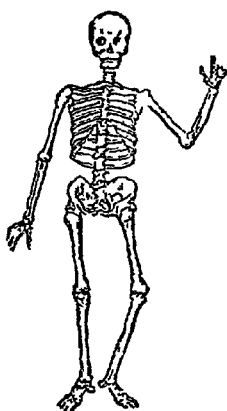
Steadily, steadily, inch by inch,
Higher and higher he got;
And a bold little run at the very last pinch
Put him into his native cot.

'Bravo, bravo!' the king cried out,
'All honour to those who *try*;
The spider up there defied despair;
He conquer'd,—and why shouldn't I?'

And Bruce of Scotland braced his mind,
And gossips tell the tale,
That he tried once more, as he tried before,
And that time did not fail.

Pay goodly heed, all ye who read,
And beware of saying 'I can't!'
'Tis a cowardly word, and apt to lead
To Idleness, Folly, and Want.

Whenever you find your heart despair
Of doing some goodly thing,
Con over this strain, try bravely again,
And remember the Spider and King!



LESSON 6.—THE HUMAN BODY.

1. The human body consists of three principal parts—the head, the trunk, and the limbs. These are made of bones, muscles, the fat, nerves, blood-vessels, skin, &c.

2. The bones compose the skeleton; the muscles constitute the flesh; the fat is a soft pulpy matter beneath the skin; and the skin is the covering of the whole.

3. The head is the uppermost part of the body, and is so placed as to guide the whole; it is capable of turning in almost any direction, either upwards and downwards, or from side to side. The head is composed of two parts—the skull and the face.

4. The skull is a hard case of bone, within which the brain is lodged and secured. It is thus carefully protected, because an injury to the brain might cause instant death. The skull is covered with hair; its different parts are the crown or the top, the back part or occiput, the forehead, and the sides.

5. The features of the face are the eyes, the eyebrows, the cheeks, the nose, the lips, the teeth, and the chin. The eyes are provided with eyelids, eyelashes, and eyebrows, which protect them from too much light and air, and from dust and insects. The nose is divided into two parts, the openings of which are called nostrils. The lips protect the teeth, and assist in eating and talking. They are remarkably flexible. The teeth are thirty-two in number; they are set fast in the jaws, and meet with great force when the jaws are pressed together. The chief organs of taste are found in the tongue and palate.

6. The chin gives firmness and figure to the face. The ear is the organ of hearing; the passage of the ear is winding, and is defended from dust and insects by small hairs; a waxy substance formed within the ear keeps the passage moist, and protects this organ.

Obs.—The parts of the body should be very clearly explained by diagrams, prints, &c

LESSON 7.—THE HUMAN BODY.—(*Continued.*)

1. The trunk is that portion of the body which is situated between the neck and the lower limbs. Its parts are, the shoulders, the chest, the ribs, the belly, and the back. The upper part of the trunk is the chest. The sides of the chest are the ribs. All the ribs are joined at one end to the spine, and some of them to the breast-bone at the other end. The spine is sometimes called the back-bone.

3. The upper limbs are the arms, the hands, and the fingers. The arms are fixed to the trunk at the shoulders; the hands to the arms at the wrists, and the fingers to the hands at the knuckles. The inner part of the hand is the palm; the closed hand is called the fist. The arms and hands are so formed as to enable a man either to handle with delicacy, or to grasp with power.

3. The lower limbs consist of the legs and the feet. The leg consists of two parts, joined at the knee; the upper part is called the thigh; of the lower part, the front is called the shin, and the back is called the calf. The leg extends from the hip to the ankle; the foot from the ankle to the extremities of the toes. The back of the foot is the heel; the upper part of the foot is the instep; the under part is the sole. The foot is an arch supported by the heel and the fore-part; the middle seldom touches the ground.

4. The different parts of the body are held together by joints. The joints are at the shoulders, the elbows, the fingers, the hips, the knees, the ankles, the toes, and the jaws. The fingers and the toes have numerous smaller joints. The back-bone is a pillar of bones and joints, and is very flexible. The head moves on the first and second joints of the spine.

5. The principal bones are the skull, the jaw-bone, the breast-bone, the shoulder-blades, the spine, the ribs, and the bones of the arms, hands, thighs, shins, and feet. The bones are kept in their places by muscles, tendons, and bands of fibres called ligaments. The muscles are the flesh. They are thickest in the middle, and at each end are attached to the bones. The tendons

are the ends of the muscles; they are fastened to the bones.

6. The heart is a large hollow muscle behind the breast-bone, and nearly in the centre of the chest; it is situated between two lungs, and is protected by the ribs. From the heart the blood is conveyed to all parts of the body, by vessels called arteries. From the arteries the blood passes into the veins (another system of tubes like the arteries), and returns to the heart.

7. The lungs are situated in the highest part of the chest, one on each side; they are light and full of air-cells, which expand and contract by the action of breathing. When we breathe an inwards, the air-cells open and the lungs expand; when we breathe air outwards, the air-cells close, and the lungs contract. The heart and lungs are the chief organs of life.

LESSON 8.—KING LEAR.

Lear, one of the kings of England, had three daughters, Goneril, Regan, and Cordelia. When he grew old and infirm, he thought it proper to marry his daughters, and divide his kingdom among them. But wishing first of all to know which of them loved him best, he resolved to try them, by asking each separately.

Goneril, the eldest, knowing too well her father's weakness, made answer, that she loved him above her own soul. 'Then,' said the old man, overjoyed, 'to thee and to the husband thou shalt choose, I give the third part of my realm.'

Regan, the second daughter, being asked the same

question, and hoping to obtain an equal share of her father's bounty, made answer, that she loved him above all creatures; and so received an equal reward with her sister.

The king then proceeded to ask Cordelia, his youngest daughter, whom he had hitherto loved most tenderly of the three. But though she perceived how much the two eldest had gained by their flattery, yet she could not be induced to make any other than a solid and virtuous answer. 'Father,' says she, 'I love you as a child ought to love a parent. They who pretend *to more than this, do but flatter you.*'

The old man, sorry to hear this, wished her to recall those words, and a second time demanded what love she bore to him; but she repeated the answer she had made before.

'Then hear thou,' said Lear, in a passion, 'what thy ingratitude hath gained for thee. Because thou hast not revered thy aged father equal to thy sisters, thou shalt have no part of my kingdom or my riches.' And, soon after, he bestowed in marriage his two eldest daughters, Goneril on the duke of Albany, and Regan on the duke of Cornwall, putting them in the present possession of half his kingdom, and promising them the rest at his death. But the wisdom, prudence, and other accomplishments of Cordelia, soon spread her name abroad, and at last reached the ear of Aganippus, king of France, who, disregarding the loss of dowry, took her to wife.

After this, king Lear, more and more drooping with years, became an easy prey to his daughters and their husbands; who, by their daily encroachments seized the whole kingdom, the king being obliged to reside

with his eldest daughter, attended only by threescore knights. But they seeming too numerous and disorderly for continual guests, were soon reduced to thirty.

Not brooking that affront, the king betakes himself to his second daughter. But he had not been long there when a difference arising among the crowded family, five only are suffered to attend him. Back again he goes to his eldest daughter, hoping she could not but have more pity on his grey hairs, but she now refuses to admit him at all unless he will be contented with one attendant.

At last he called to remembrance his youngest daughter, Cordelia, and acknowledging how true her words had been, though he entertained but little hope of relief from one whom he had so much injured, he resolved to make an experiment, if his misery might soften her. With this view he goes over to France.

Now might be seen the difference between the silent or modestly-expressed affection of some children to their parents, and the talkative obsequiousness of others, while the hope of inheritance actuates them, and on the tongue's end enlarges their duty.

Cordelia, hearing of her father's distress, pours forth true filial tears, and not enduring that either she herself, her husband, or any at court, should see him in such a forlorn condition as his messenger described, orders one of her most trusty servants first to convey him privately towards a seaport town, there to array him, and furnish him with such attendants as became his dignity, that then, as from his first landing, he might send word to her husband, Aganippus. Which done, Cordelia, with the king her husband, and many

of the nobility of his realm, went out to meet king Lear; and after all manner of honourable and joyful entertainment at the court of Aganippus, Cordelia, with a powerful army, returned to England, to replace her father upon the throne.

Her filial affection was rewarded with such success, in this undertaking, that she soon vanquished her undutiful sisters and their husbands; and Lear again obtained the crown which he continued to enjoy some years in peace. When he died, Cordelia caused him, with all regal solemnities, to be buried in the town of Leicester.

LESSON 9.—THE WHITE OR POLAR BEAR.

1. These animals inhabit the Polar Seas in vast numbers; when roused by hunger, their ferocity is tremendous. They are not only met with on the land, but are often seen performing short voyages on the floating masses of ice, which abound in those seas. Sometimes they are drifted in this manner, from Greenland to the shores of Iceland; but they no sooner land than the natives arm themselves, and repel the fierce and unwelcome intruders. Their hunger being sharp after their cold voyage, they do not hesitate to attack anyone who comes in their way; but we are told, the natives can always contrive to escape, if they can only throw something in Bruin's way, to attract his attention and amuse him. A glove is sufficient for this purpose, as the curious animal will not leave it, till he has turned every finger inside out. It takes him a

long time to do this with clumsy paws; and whilst he is thus occupied, his intended victim gets clear away.

2. How should you like a huge, shaggy, white bear for your fellow-passenger in a boat? Sometimes it happens that the poor Greenlander and his wife get such a companion, by going too near the loose ice, on which one of these gentlemen may chance to be floating, thinking it a very convenient method of getting to shore he will suddenly jump in, and sometimes overturn the little vessel in so doing. If this does not happen, the poor people are obliged to bear his company as well as they can, and row their bulky passenger to shore.

3. Many years ago, the crew of a boat belonging to a ship employed in the whale-fishery, saw a bear at a little distance from them on the ice; they fired and wounded him. The animal immediately set up a dreadful howl, and ran along the ice towards the boat. Before he reached it, a second shot was fired, which hit him. This rendered him still more furious. He swam up to the boat, intending to get on board; and would no doubt have done so, but having placed one of his fore-feet on the gunwale, a sailor struck it with his hatchet. The animal, however, continued to swim after the boat till he reached the ship, although several more shots were fired at him, all of which took effect. On reaching the ship he immediately climbed up on the deck. The sailors fled into the shrouds, whither the undaunted bear was pursuing them, when another shot laid him dead on the deck.

4. An iceberg is a stupendous floating mass of ice, often rising to the height of eighty or one hundred feet. When broken up by the increasing warmth of the

summer sun, and drifted into more southern latitudes, they present a truly magnificent spectacle, reflecting the rays of the sun in rainbow-colours on their glassy surface. The crew of a boat belonging to the *Isabella* (the vessel in which Captain Parry made his voyage of discovery to the Arctic regions), were one day sailing round one of these enormous icebergs, for the sake of ascertaining its dimensions. Wishing to ascend its slippery sides, they made fast a rope to the top of the berg, and were all scrambling up, when the man who took the lead, on looking round saw a white bear at a short distance from him. Instantly the men prepared to attack him with lances, muskets, and boarding pikes; but seeing so formidable a party, the bear took to his heels, and disappeared on the opposite side of the berg. The sailors having previously examined the whole place, felt sure of catching him, and divided themselves into two parties for the purpose of hemming him in; but much to their disappointment, they found that he had leaped off the berg at a place where they supposed it to be about fifty feet in height. On looking over the precipice, several large fragments of ice were seen floating on the bottom, on one of which he was no doubt killed, as he was never seen afterwards.

5. Bears are so remarkably attached to each other, that the hunter never dares to fire at a young one while the parent is on the spot, for if the cub happens to be killed, she becomes so enraged, that she will either revenge herself or die in the attempt; if, on the contrary, the mother should be shot, the cub will continue with her long after she is dead

LESSON 10.—A MORNING IN SPRING.

Lo! the bright, the rosy morning,
Calls me forth to take the air;
Cheerful spring, with smiles returning,
Usbers in the new-born year.

Nature now in all her beauty,
With her gentle moving tongue,
Prompts me to the pleasing duty
Of a grateful morning song.

See the early blossoms springing!
See the merry lambkins play!
Hear the lark and linnet singing
Welcome to the new-born day.

Vernal music, softly sounding,
Echoes through the verdant grove;
Nature now with life abounding,
Swells with harmony and love

Now the kind refreshing showers,
Water all the plains around,
Springing grass, and painted flowers
In the smiling meads abound.

Now, then vernal dress resuming,
Leafy robes adorn the trees;
Odours now, the air perfuming,
Sweetly swell the gentle breeze.

Praise to Thee, thou Great Creator,
Praise be thine from every tongue;
Join my soul, with every creature,
Join the universal song!

LESSON 11.—THE PEACHES.

1. A certain gentleman brought home six peaches from a garden in the country, the most beautiful that could be seen. His children saw the fruit for the first time. On this account they wondered; but were very much pleased with the beautiful peaches with rosy cheeks and soft down.

2. The gentleman divided them among his four sons and two nephews.

3. In the evening, as the children were going to their bed-chambers, they were asked by the gentleman:—

4. ‘Well, how did those fine peaches taste?’

5. ‘They were very nice, dear father,’ said Mahendra, the eldest. ‘It is a beautiful fruit, somewhat acid, yet of so mild a flavour! I have saved the stone, and intend to rear a tree out of it.’

6. ‘Well done,’ said the father; ‘that I call prudently providing for the future, as it becomes a wise man to do.’

7. ‘I have also eaten mine up,’ said Brojendra, the youngest, ‘and thrown away the stone; and my eldest brother gave me half of his. Oh, it tasted so sweet, and melted in one’s mouth.’

8. ‘Well,’ said the father, ‘to be sure you have acted naturally as children are wont to do.’

9. Then began Jogendra, the second son:—‘I don’t think so highly of the fruit. We have here many fruits more delicious, such as the mango and lichi. Some of our fruits are much larger, and at the same time sweet and nourishing.’ ‘Well,’ said the father, ‘Jogendra is discriminating. It is well for youth to judge carefully of all things.’

10. 'What have you done with you's?' said he to the third. 'I gave mine to my mother and sister to eat,' said Nagendra smiling. 'Nagendra has a loving heart,' remarked the father.

11. The nephews were then questioned, and Narendra, the younger, said:—'Uncle, I ate half of my peach, and gave half to cousin Nagendra. It's a nice fruit—when you go to the garden again, please bring some more for us, Uncle. 'I will,' said the gentleman, 'children that love their brothers and cousins are liked by all, and live a happy life.'

12. 'And you, Suendia,' said the gentleman to the other nephew, 'what have you done?' Suendia candidly answered:—'I took my peach to my neighbour's son, Sham, who has a fever. His parents were not willing to take it, but I laid it on Sham's bed and came away.'

13. 'Now, children,' asked the gentleman, 'who has made the best use of his peach?' 'Suendia!' called they all, except Suendia, who remained silent.

LESSON 12.—THE BETTER LAND.

'I hear thee speak of the better land;
Thou callest its children a happy band
Mother! O where is that radiant shore?
Shall we not seek it, and weep no more?
Is it where the flower of the orange blows,
And the fire-flies dance through the myrtle boughs?'
'Not there, not there, my child!'

‘Is it where the feathery palm-trees rise,
And the date grows ripe under sunny skies?
Or midst the green islands on glittering seas,
Where fragrant forests perfume the breeze,
And strange bright birds, on their stately wings,
Bear the rich hues of all glorious things?’

‘Not there, not there, my child!’

‘Is it far away in some region old,
Where the rivers wander o’er sands of gold?
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams from the coral strand,
Is it there, sweet mother! that better land?’

‘Not there, not there, my child!’

‘Eye hath not seen it, my gentle boy!
Ear hath not heard its deep songs of joy;
Dreams cannot picture a world so fair—
Sorrow and death may not enter there:
Time doth not breathe on its fadeless bloom:
Far beyond the clouds, and beyond the tomb,

‘It is there, it is there, my child!’





CHAPTER V.

LESSON 1.—PRESERVATION OF HEALTH.

1. We cannot see any fellow-creature in failing health, or actual sickness, without pity, and we are called upon to help and relieve such persons as far as we can. To visit the sick is one of the most amiable duties of humanity. It were well, nevertheless, were we to keep clearly in view that it is our duty to study, by all means, to avoid putting our neighbours to this trouble.

2. When a man is sick, his usefulness to himself and others is lost. He becomes a burden on those around him. There is, therefore, a kind of merit in preserving health. For similar reasons a man deserves some honour for living to a good old age. It is often no blame to be cut off early; for life is exposed to many injuries, which cannot wholly, if at all, be avoided. But no one can attain old age without having used some degree of care, and exercised some self-denial; and care and self-denial are worthy of praise.

3. The longer too that we keep up life with health and activity we may be said to have been the better bargain to society, as what was laid out for us in our early days both in our support and education, will thus have been the better repaid.

4. Man has been so formed by his Creator, that with fair treatment from himself and others, and barring hurtful accidents, he will live about seventy years or more. In reality a vast number of people die long before that age. This is because of their having wilfully or otherwise broken some of the rules of health, or been exposed to some kind of hurt, too severe to be remedied.

5. Man requires for his health, *pure air* to breathe, *sufficiency*—and no more than a *sufficiency*—of *simple food*, *clothing* to keep him in equal temperature, a *dwelling* to protect him from the severity of weather, with *occupation for his mind*, and *objects for his social feelings*. Exposed, on the contrary, to bad or tainted air, eating or drinking intemperately, remaining unprotected from the violent changes of the temperature, or a prey to idle dullness or a melancholy life, he will lose his health, and, perhaps, have his days cut short. It is our duty to study how to preserve health. The greatest of earthly blessings is a sound mind in a sound body.

6. Besides the ailments which befall individuals for breach or neglect of the laws of health, there are certain diseases,—as fevers, cholera, and small-pox,—which attack large numbers of people at once, passing by contagion or infection from one to another, and of course involving many who have not been violating those laws. Such diseases have all of them taken their rise in disobedience to the laws of health *somewhere*, in insufficient food, in intemperance, in want of cleanliness or in living in damp, ill-aired situations; and their destroying the guilty and innocent alike should be accepted as a reason for all of us seeking, as far as we can, to prevent such

errors in our neighbours, not leaving them to transgress in ignorance. It shows that we must not be selfish even in our virtues, but that we must be always trying to take our fellow-creatures along with us in similar virtues. We are also reminded by it that the poor and the helpless have constant claims upon the able-bodied and the rich.

7. Everyone must now see how important it is for us all, that each person should live in a well-aired house, and be temperately nourished and comfortably clothed. It is clear, that anyone who continues to occupy a damp house, to sleep in very close rooms, to neglect cleanliness, and to eat and drink intemperately, commits a kind of misdemeanour towards society, seeing that his consequent bad health is an inconvenience and a loss to the world. It is particularly blameable on the part of fathers of families to neglect or break the rules of health; for when any such person is carried off prematurely by disease, his family loses his protection and support, and becomes more or less a burden to others. We are manifestly bound to do everything in our power to promote cleanly living, and to improve the dwellings as well as the habits of all around us.

’
Tis a duty to study the rules of good health,
To *ourselves*, as it gives us ease, vigour, and wealth,
To *others*, because while we give the less trouble,
Of service to them we may render the double.

LESSON 2.—EXERCISE.

1. All the parts of the human frame have been formed for activity. Work or exercise is then destiny

The things furnished on earth for the supply of our wants require much to be done to them by man's hands and man's ingenuity, before they can be serviceable to us. In order, therefore, that these benefits may be secured, we are provided with bodily and mental faculties, in harmony with all the various kinds of work to be done.

2. When the bodily faculties are duly used or exercised, the design of Providence is fulfilled; the bodily functions go on as they are appointed to do, and health is maintained. If, on the contrary, we lead an idle life, and seldom take any exercise, the law of Nature is destroyed; the body languishes, and becomes flabby and feeble.

3. The mental faculties follow the same rule. They are designed to be constantly active, in maintaining and improving our position on earth, in adapting things to our needs—in devising, in choosing, and in thinking; and if, from any cause, we fail to exercise them, they fall out of order, and become unhealthy.

4. Whenever any bodily or mental faculty is exercised, it is kept in strength and even improved. It happens to many that they are not called upon to labour with their bodies, but only with their minds; and have to spend much of their time in sitting at a desk or in a shop. Some do not need to labour for bread with their body or their mind. Such persons are nevertheless under the laws of Nature, just as much as other people; and if they do not keep their various faculties in exercise, they will fall out of health. Out-of-door sports, excursions, and walks are required by them to keep the bodily system in health. A walk of a few miles each day is the readiest kind of exercise

which persons in general can obtain ; and it will be of greater service if taken in company with a cheerful friend, or with some end in view, as visiting an interesting place, or searching for natural objects, &c. A solitary walk without an object does comparatively little good.

LESSON 3.—FLATTERY.

Every one that flatters thee
Is no friend in misery ;
Words are easy like the wind ;
Faithful friends 'tis hard to find.
Every man will be thy friend
While thou hast wherewith to spend ;
But, if store of crowns be scant,
No man will supply thy want.
If that one be prodigal,
Bountiful they will him call ;
If he be addict to vice,
Quickly him they will entice ;
But, if fortune once do frown,
Then farewell his great renown :
They that fawn'd on him before,
Seek his company no more.
He that is thy friend indeed,
He will keep thee in thy need.
If thou sorrow, he will weep,
If thou wake, he cannot sleep ;
Thus of every grief in heart
He with thee doth bear a part :
These are certain signs to know
Faithful friend from flattering foe.

LESSON 4.—LODGING.

1. Men need the shelter of a house or dwelling. The savage is content with a hut of but one apartment, and without windows. Among civilised people, the humblest kind of dwelling is a cottage usually containing two or more apartments, one for cooking and eating, another for sleeping. There are other houses of various sizes, for persons of various degrees of wealth, up to the palaces of princes. The best houses are built of stone or brick, have handsome wood-work, and are furnished with seats, beds, and many other articles daily needed in the course of our lives.

2. It is important that a house should be in a dry, well-aired situation, not placed on damp ground, or too closely surrounded with other houses or with trees; for then it cannot be healthful. It is also important that the apartments should be always undergoing change of air or ventilation, in order that the inmates may not have to be always breathing the same air over again. Every time we breathe, we give out from the lungs a quantity of a certain kind of air which cannot be inhaled again without injury.

3. At every inspiration or draught of breath, we need pure air to purify the blood, which has circulated through the body and lost its nourishing properties. To sleep a whole night in a close small room is exceedingly hurtful to health. Connected with every house there should be underground passages for conveying away refuse and noxious matter of all kinds, and the air from such passages should never be allowed to return into the dwelling, for it is very injurious to health. No

such thing as a dung-heap. or a receptacle of dirty water, should be allowed to exist close to a house.

In cot and in mansion, in parlour and bed,
Let pure air in plenty around me be shed :
The air of rooms or close beds to inhale,
Will make the robustest look sickly and pale.
Let all noisome matters be moved far away,
'Twill lengthen your life out for many a day.

LESSON 5.—THE SAILOR-BOYS GOSSIP.

You say, dear mamma. it is good to be talking
With those who kindly endeavour to teach.
And I think I've learnt something while I was walking
Along with a sailor-boy down on the beach.

He told me of lands where he soon will be going,
Where humming-buds scarcely are bigger than bees ;
Where the mace and the nutmeg together are growing,
And cinnamon formeth the bark of the trees.

He told me that islands far out in the ocean
Are mountains of coral that insects have made,
And I freely confess I had hardly a notion
That insects work in the way that he said.

He spoke of wide deserts where sand-clouds are flying,
No shade for the brow and no grass for the feet,
Where camels and travellers often lie dying,
Gasping for water, and scorching with heat.

He told me of places far away in the East,
Where the topaz, and ruby, and sapphire are found;
Where you never are safe from the snake and the beast,
For the serpent, and lion, and tiger abound.

He declared he had gazed on a very high mountain,
Spurting out volumes of sulphur and smoke,
That burns day and night like a fiery fountain,
Pouring forth ashes that blacken and choke.

I thought our own Thames was a very great stream,
With its waters so fresh and its current so strong;
But how tiny our largest of rivers must seem
To those he has sailed on, three thousand miles long!

He spoke, dear mamma, of so many strange places,
With people who neither have cities nor kings:
Who wear skins on their shoulders and paint their faces.
And live on the spoils which their hunting-field brings.

He told me of waters, whose wonderful falling
Sends clouds of white foam and a thundering sound,
With a voice that for ever is loud and appalling,
And roars like a lion for many leagues round.

Oh! I long, dear mamma, to learn more of these stories
From books that are written to please and to teach;
And I wish I could see half the curious glories
The sailor-boy told me of, down on the beach.

LESSON 6.—BENJAMIN FRANKLIN.

1. Benjamin Franklin was the son of a tallow-chandler at Boston in North America. His father, who

was a poor man, brought him up as a printer. Benjamin was fond of reading, and spent all the money he could spare in buying books. At the same time, he did not neglect his work. He lived sparingly, and never wasted his time.

2. When seventeen years old, he removed to Philadelphia, another city in North America, and there worked for some time with a printer named Keimer. He was already, by his talents and diligence, able to write a letter in neat and proper language. It chanced that the Governor of the province saw a letter he had written, and thought so highly of it, that he went to seek for the young printer at his master's shop, and invited him to his house.

3. Franklin soon after went to London, where he worked for some time with various printers. While the other workmen spent two or three rupees a week on beer, and were thus muddling their brains, Benjamin drank no fermented or spirituous liquors; and thus, while much clearer in the head, and much healthier than they, he saved a little money.

4. At twenty years of age, he returned much improved to Philadelphia, where, soon after, he set up in business with Mr. Keimer. He was now extremely industrious. Every day, he composed or arranged the types of a sheet of a small folio, besides attending to other business. His neighbours, pleased with his diligence, his honest and correct behaviour, and his lively talents, brought him all the business they could; and thus he could not fail to prosper.

5. He now set up a newspaper, which he conducted with so much prudence and ability that it acquired a great circulation, and brought him much profit. Still,

however, to show that he was not spoilt by his success, he dressed very plainly, lived frugally, and would sometimes be seen wheeling along a barrow containing the paper which he had purchased for his printing-office. He then set up as a stationer, commenced a subscription library, and began to publish an annual work, entitled *Poor Richard's Almanac*, which contained a deal of prudent and sensible advice. Still amidst all his cares, he gave much of his time to the improvement of his mind.

6. At thirty, so great was the respect he had gained amongst his fellow citizens, that he was appointed Clerk to the House of Assembly for the province, and next year he became Deputy Post Master. He set up a society for cultivating science, and established a superior academy for the education of youth. Almost all the public affairs of the province were more or less directed by Benjamin Franklin.

7. Afterwards, he engaged in scientific investigations. In the year 1752, by means of a kite, he drew down electricity from the thunder-clouds, by which he was the first to show that lightning and the electric fluid are the same thing. When he had arrived at a mature period of life, the American provinces and England engaged in a war, which ended in the former becoming independent of the latter. In this contest Franklin took a leading part. Thus Benjamin Franklin concluded his life with wealth and honour far above that of most men, though he had originally entered upon life as a very poor boy.

LESSON 7.—THE COCOA-NUT.

1. The Cocoa-nut tree belongs to the family of Palms, and is certainly one of the most important among them on account of its great usefulness. Botanists mention several species of cocoas, natives of Asia, Africa, or America. The common cocoa-nut tree is supposed to be indigenous in the south coast of Asia; but it has been introduced into nearly all tropical countries. It thrives best near the sea-coast, never being found much beyond the distance of a thousand miles from its favourite element. On some of the islands in the Indian and Pacific Oceans it grows wild.

2. This graceful palm rises, like a slender column, to the height of forty or fifty feet (some attain sixty feet and upwards); and wherever it grows, impresses the scenery with a picturesque character. The trunk is naked, slightly tapering, and crowned with a tuft of sixteen or eighteen large leaves. Each leaf is from twelve to fourteen feet in length, and consists of a number of spike-like leaflets, growing in pairs along the opposite sides of the midrib. At the root the trunk measures four or five feet in girth, at the top, two or three. The wood is hard and fibrous to the depth of three-quarters of an inch; but below this crust, it is soft and full of sap.

3. The flowers are of an orange colour; and, in the embryo state, they are contained in a spathe or sheath, which opens when the flowers attain maturity. A vigorous tree, in a fertile soil, and in the vicinity of the sea, bears fruit in five years, though the usual time of bearing is ten. The nuts grow in bunches, each consisting of from five to a dozen. Sometimes a single bunch has been known to contain as many as twenty-

five nuts. A good tree, in full bearing, produces about eighty or a hundred nuts in a year.

4. Cocoa-nuts are rather elongated in form like an egg, and are commonly as big as a man's head: some varieties, however, are larger; others again much smaller in size. The rind is thin, either green or yellowish according to the variety. When the nut begins to ripen, the rind gradually assumes a brown hue. A quantity of tough fibrous matter, of which cordage is made lies beneath the rind, enveloping the shell of the nut. While the nut is unripe, the whole of the shell is filled with a sweet refreshing liquor of a somewhat milky appearance. A moderately large nut contains about three *pows* of this beverage. As the nut ripens, this liquor diminishes in quantity, and becomes thick and unpleasant in taste. The kernel gradually forms; it is at first soft, and of a sweet agreeable flavour, but it becomes afterwards hard and unwholesome from the quantity of fixed oil it contains.

5. Various are the purposes which the cocoa-nut tree and its nuts serve. In localities where more durable materials are scarce or dear, the trunk is used as posts and rafters in the construction of huts; and the leaves, as thatch. The ribs of the leaflets tied in bundles make brooms. The kernel is either eaten in its natural state, or is made into different kinds of sweetmeats. The fibres of the husk, separated and cleansed, constitute coir, a substance with which mattresses, cushions, &c., are stuffed. Coir-rope combines lightness and elasticity with durability—qualities that particularly recommend it for the cordage of ships. The kernel yields oil.

6. The cocoa-nut palm lives to the age of eighty or a hundred years.

LESSON 8.—THE NEGLECTED CHILD.

I never was a favourite,
My mother never smiled
On me with half the tenderness
That blessed her fairer child ;
I've seen her kiss my sister's cheek,
While fondled on her knee ;
I've turn'd away to hide my tears—
There was no kiss for me !

And yet I strove to please with all
My little store of sense,
I strove to please, and infancy
Can rarely give offence ;

But when my artless effort met
A cold, ungentle check,
I did not dare to throw myself
In tears upon her neck.

How blessed are the beautiful !
Love watches o'er their birth ;
Oh, beauty ! in my nursery
I learn'd to know thy worth ;

For even there, I often felt
Forsaken and forlorn,
And wished—for others wish'd it too—
I never had been born !

I'm sure I was affectionate—
But in my sister's face
There was a look of love that claim'd
A smile or an embrace !

But when I raised my lip to meet
The pressure children prize,
None knew the feelings of my heart—
They spoke not in my eyes—

But, oh! that heart too keenly felt
The anguish of neglect.

I saw my sister's lovely form
With gems and roses deck't;

I did not covet them—but oft,
When wantonly reproved,
I envied her the privilege
Of being so beloved.

But soon a time of triumph came
A time of sorrow too—
For sickness o'er my sister's form
Her venom'd mantle threw;

The features, once so beautiful,
Now wore the hue of death,
And former friends shrank fearfully
From her infectious breath.

'Twas then, unweari'd, day and night,
I watched beside her bed,
And fearlessly upon my breast
I pillowed her poor head.

She lived, she loved me for my care:
My grief was at an end:
I was a lonely being once;
But now I have a friend!

LESSON 9.—SIR ISAAC NEWTON.

1. Sir Isaac Newton was a very eminent philosopher in England. He was a man of great learning and talent, and, at the same time, very humble and modest.

2. When a little boy at school he surprised everybody by his curious little machines, which he made with his own hands. When Isaac grew a little older, and went to college, he had a great desire to know something about the air, water, the tides, and the sun, moon, and stars. He read many books on these subjects with great attention, and thought a great deal on what he read.

3. One day, when he was sitting alone in his garden, an apple happened to fall from a tree to the ground. He then began to ask himself, ‘What is the cause of the apple falling down? Is it from the force of the apple itself, or is it the power in the earth which draws the apple down?’ When he had long thought about this subject, he found out that it was the earth that attracted, or drew the apple down, and that this power of attraction is one of the laws of Nature. By it, loose objects are retained upon the surface of the earth instead of flying about through space. It is attraction which gives weight to objects; hence it is sometimes called *gravitation*, which means nearly the same thing as weight.

4. Newton also discovered that the sun, moon, stars, and also other objects have an attraction for each other, and always in proportion to their size and the distance at which they are placed.

5. Newton was also the first who showed that every ray of white light from the sun consisted of seven

different colours; and he made known many other curious and wonderful things which were never known before.

6. He was of a mild and equal temper, and was seldom or never seen in passion. He had a little dog, which he called Diamond. He was one day called out of his study, where all his papers and writings were lying upon the table. His dog Diamond happened to jump upon the table, and overturned a lighted candle, which set fire to all his papers, and consumed them in a few moments. In this way he lost the labours of many years. But when he came into his study, and saw what had happened, he did not strike the little dog, but only said, 'Ah! Diamond, Diamond! thou little knowest the mischief thou hast done!'

7. Though Sir Isaac Newton was a very wise and learned man, he was not proud of his learning, but was very meek and humble. He was kind to all men,—to the poorest and meanest men. Though he was more learned than most other men, yet he said a little before he died, that all his knowledge was nothing compared with what he had yet to learn.

8. He was sometimes so much engaged in thinking, that his dinner was often ready for him three hours before he could be induced to come to table. He died in the year 1727, at the age of eighty-five.

LESSON 10.—THE GOOD LITTLE GIRL.

It was a summer evening bright,
The sun was sinking to his bed,
The moon began to give her light,
The little blossom hung its head.

But, oh ! so sweet and fresh the air,
So soft the music of the breeze,
That gently fann'd the flow'ets fan,
And rustled in the waving trees :

It seemed as if there could not be
Upon our earth one shade of woe :
As if from sorrow all were free.
And all was beauty here below.

'Twas on this lovely eventide
A child, of kind and gentle mind,
Saw a poor beggar, by whose side
There was an aged minstrel blind.

The pair, so mournful, slowly came
To the clean door-stone where she sat ;
The woman said, ' I am old and lame,'
But the man only held his hat.

Her supper was on Ellen's knee,
' Take this,' she said, ' 'tis new and sweet
Sit down beneath our chestnut tree,
Upon that pretty oaken seat.

' I'll ask my mother for some bread ;
Are you not hungry, poor old man ?
Why do you sadly shake your head ?
I'll make you happy if I can.'

' Alas ! sweet maiden,' said the dame,
' He cannot tell his tale to thee ;
Old Gaffer Goodman is his name,
He cannot speak, he cannot see.

‘Oh, to be blind, and dumb, and poor
Homeless, and helpless, sad indeed!’
Said Ellen—‘story ne’er before
So made my very heart to bleed.

‘Tis little that I can bestow,
That little now is all your own,
And do not fear,—where’er you go
There’s One who’ll leave you not alone.

‘For God in heaven sees your grief,
And if you humbly ask His grace,
He’ll surely send to you relief,
And lead you to that glorious place—

‘Where, when our bodies are no more,
Our spirits, then for ever blest,
Will dwell upon a happy shore,
Where all the weary are at rest.’

That night the gentle maiden slept
Calmly upon her little bed,
And the good angels sweetly kept
Their holy watchings round her head.

LESSON 11.—BE KIND IN LITTLE THINGS.

1. Little acts of kindness, gentle words, and loving smiles strew the path of life with flowers; the sun seems to shine brighter for them, and the green earth to look greener, and our Father in heaven, who bade us ‘love one another,’ looks with favour upon the gentle and kind-hearted.

2. To draw up the ain-cha and get the slippers for the father, to watch if any little service can be done to the mother, to help the brother, or to assist the sister, how pleasant it makes home!

3. A little boy has a hard lesson given him at school, and his teacher asks him if he thinks he can learn it. For a moment the little boy hangs down his head, but the next he looks brightly up: 'I can get my elder brother to help me,' he says. 'That is right, elder brother help the younger; and you are binding a tie round his heart that may save him in many an hour of dark trial.'

4. 'I do not know how to do this sum, but my cousin will show me,' says another little one.

5. 'I cannot go home alone,' says a timid and young child. A bigger lad, his neighbour, runs up to him, 'Come along with me. I will take you to your door. The face of the former brightens with a smile.

6. Brothers! sisters! cousins! neighbours! love one another; bear with one another. If one offend, forgive, and love him still; and, whatever may be the faults of others, we must not forget that, in the sight of God, we have faults as great, and perhaps greater, than theirs.

7. Be kind to the little ones; they will often be fretful and wayward. Be patient with them, and amuse them. How often a whole family of little ones are restored to good humour by an elder member proposing some new play, and perhaps joining in it or gathering them round him while he relates some pleasant story.

And, brothers, do not think, because you are stronger, it is unmanly to be gentle to your little brothers and sisters. A truly noble heart is never joined with pride

and rudeness. When I see a youth kind and respectful to his mother, and gentle and forbearing to his brothers and sisters, I think he is likely to grow up a useful man. And that this may be so, pray to God to give you His blessing that your heart may be right in His sight.

LESSON 12.—LITTLE BY LITTLE.

One step, and then another,
And the longest walk is ended;
One stitch, and then another,
And the largest rent is mended.

One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

So the little coral-workers,
By their slow and constant motion,
Have built those pretty islands
In the distant dark-blue ocean;

And the noblest undertakings
Man's wisdom hath conceived,
By oft-repeated efforts
Have been patiently achieved.

Then do not look disheartened
O'er the work you have to do,
And say that such a mighty task
You never can get through.

But just endeavour day by day
Another point to gain,
And soon the mountain which you feared
Will prove to be a plain.

‘Rome was not built in a day,’
The ancient proverb teaches,
And Nature by her trees and flowers,
The same sweet sermon preaches.

Think not of far-off duties,
But of duties which are near;
And having once begun to work,
Resolve to persevere.



PREFIXES AND AFFIXES.

1. ENGLISH PREFIXES.

A-, on, or in, as *afoot*, *ashore*, *abed*

BE-, is often used to turn an adjective, noun, or intransitive verb, into a transitive verb; as *becalm*, *benumb*.

BE-, by or about, as *besprinkle*, *bespeak*

EN-, in, into, as *encircle*, *entomb*, *engrave*

EN-, is changed into EM- before B or P; as *embark*, *empower*

FOR-, from, away, or against, as *forbid*, *forget*

FORE-, before, as *fortell*, *forefather*.

IM-, for IN-, to make, as *imbitter*

MIS-, error, defect, as *misdeed*, *mistake*

N-, not; as *none* for *not one*, *neither* for *not either*, *never*, for *not ever*

OUT-, beyond, as *outrun*

OVER-, too much; as *overload*.

UN- (before an adjective or adverb), not, as *unwise*, *unfit*, but UN-, before a verb means undoing, as *untie*.

UP-, upwards, as *uplift*

UNDER-, beneath, under, inferior; as *undervalue*, *underrate*, *under-clerk*

WITH-, from, or against, as *withdraw* *withstand*

2 LATIN PREFIXES

A-, from, or away, as *avert*, *avoid*. Also written AB- and ABS-, as *abuse*, *abstract*

AD-, signifies to, as *adhere*. This prefix undergoes great changes according to the first letter of the root which it is joined to. It is changed into the following different forms.—A-, AC-, AF-, AG-, AL-, AN-, AP- AR-, AS-, and AT-; as *aspire*, *accept*, *affix*, *aggravate*, *allot*, *announce*, *apply*, *arrange*, *assist*, *attract*

- CIRCUM-, round, about, as *circumscribe*
 COX-, together, as *contract*, *congregate* Also written CO-, COG-, COL-,
 COM-, and COR-, as *cohere*, *cognate*, *collect*, *compose*, *correct*
 CONTRA-, against, as *contradict* Also written COUNTER-, as *counteract*.
 DE-, down, or from, as *degrade*, *depart*
 DIS-, not, as *dishonour*, *disagree* Also written DIF-, as *diffident*
 DIS-, asunder, as *distract*, *dispose* Also written DI-, as *divert*, *diverge*.
 Also written DIF-, as *diffuse*
 E-, out, or out of, as *emit*, *elect* Also written EX-, EF-, and EC-, as
exclude, *expel*, *efface*, *eccentric*
 EXTRA-, beyond, as *extraordinary*
 IN- (before a verb,) in or into, as *intrude* Sometimes written IL-,
 IM-, and IR-, as *illuminate*, *import*, *irruption*
 IN (before an adjective,) not, as *invisible* Sometimes written IG-,
 IL-, IM-, and IR-, as *ignorant*, *illegal*, *improper*, *irregular*
 INTER-, between, as *interpose*
 INTRO-, within, as *introduce*
 JUNCTA-, near to, as *juxtaposition*
 OB-, against; as *obstruct* Sometimes written OC-, OR-, and OP-, as
occur, *offer*, *oppose*
 PAR-, through, as *peruse*
 POST-, after, as *postscript*
 PRE-, before, as *prepare*
 PRETER-, beyond, as *preternatural*
 PRO-, for, or forward, as *pronoun*, *progress*.
 RE-, back, or again, as *retract*, *return*, *replace*
 RETRO-, backwards, as *retrograde*
 SE-, aside, or apart, as *select*
 SINE-, without, as *sinecure*
 SUB-, under, as *subtract* Sometimes written SVC-, SUX-, SUG-, SUP-, and
 SUS-, as *succour*, *suffer*, *suggest*, *support*, *suspend*
 SUBTER-, under, as *subterfuge*, *subterfluent*
 SUPER-, above, as *superfine*, *superfluous*
 SUR-, above, or over, as *surmount*, *surcharge*
 TRANS-, beyond, as *transport*
 ULTRA-, beyond, as *ultramontane*

3 GREEK PREFIXES

- A-, without, as *anonymous*
 AMPHI-, both, as *amphibious*
 ANA-, through, as *anatomy*

- ANTI-, against, as *antichristian*
 APO-, from, or away, as *apostate*.
 CATA-, down, or against, as *cataract, catarrh*.
 DIA-, through, as *diameter*
 EN-, in, as *encomium*
 EPI-, upon, as *epitaph*.
 HYPER-, above, as *hypercritical*
 HYPO-, under, as *hypocrisy*
 META-, change, as *metaphor*
 PARA-, beside, or side by side, as *parallel*.
 PERI-, round, as *period*
 SYN-, together, as *syntax* Sometimes written SY-, STL-, and SYM-
 as *system, syllable, sympathy*
-

1 AFFIXES TO FORM NOUNS.

Nouns denoting persons are formed by adding—

- AN, as *historian, artisan, grammarian, musician*
- ANT, as *assistant, servant, protestant, combatant*.
- AR, as *scholar, beggar, vicar, har*
- ARD, as *sluggard, drunkard, steward, coward*
- ARY, as *adversary, missionary, secretary*
- ATE, as *advocate, magistrate, curate, graduate*
- EE, as *absentee, refugee, committee, devotee*
- EER, as *auctioneer, engineer, charioteer*
- ENT, as *agent, correspondent, student, president*.
- ER, as *writer, singer, buyer, builder, carrier*
- IST, as *artist, organist, florist, evangelist, oculist*.
- ITE, as *Levite, favourite, Canaanite, anchorite*
- IVE, as *captive, relative, fugitive, operative*
- OR-, as *actor, conductor, collector, monitor*
- STER, as *songster, spinster, gamester, punster*.
- YER, as *lawyer, sawyer*

2 NOUNS DENOTING THINGS, OR QUALITIES, GENERALLY CALLED 'ABSTRACT NOUNS'

- AGE, as *peerage, patronage*
- ISM, as *paganism, heroism*
- MENT, as *amusement, abatement*
- MONY, as *acrimony, matrimony*

- NCE, as *ignorance*, *prudence*
- NCY, as *infancy*, *tendency*
- NESS, as *goodness*, *hardness*
- SION, as *convulsion*, *expansion*
- TH, as *health*, *depth*, *width*, *length*.
- TION, as *production*, *vindication*
- TY, as *piety*, *probitiy*
- HOOD, as *childhood*, *manhood*, *boyhood*, *hardihood*
- SHIP, as *friendship*, *courtship*
- DOM, as *Christendom*, *kingdom*
- TUDE, as *fortitude*, *lassitude*
- URE, as *pleasure*, *leisure*
- ERY, as *cookery*, *mockery*, *bribery*.

3. DIMINUTIVES

- CLE, as *particle*, *article*, *canticle*
- CULE, as *animalcule*, *vermicule*
- ET, as *circlet*, *locket*, *eaglet*, *flowret*
- LET, as *ringle*, *hamlet*, *streamlet*
- LING, as *duck'ing*, *gosling*, *strip'ing*.
- LIN, as *lamb'lin*, *man'lin*

4. AFFIXES TO FORM ADJECTIVES.

- ANT, as *abundant*, *dormant*
- ATE, as *sedate*, *passionate*
- FUL, as *art'ful*, *beautiful*
- OUS, or -OSE, as *bounteous*, *plenteous*, *verbose*.
- ABLE, as *malleable*
- IBLE, as *forcible*
- ISH, as *foolish*, *boyish*
- LIKE, as *warlike*, *manlike*
- LY, as *fatherly*, *manly*
- SOME, as *troublesome*, *toilsome*.
- Y, as *wealthy*, *mighty*
- ICAL, as *democratical*, *methodical*
- IVE, as *expensive*, *instructive*
- EN, as *earthen*, *leadén*

Also -AC, -AL, -AN, -AR, -ARY, -IC, -ID, -ILE, -INE, and -ORY, as *democratic*, *universal*, *republican*, *insular*, *temporary*, *periodic* (*periodical*) *humid*, *volatile*, *infant'ne*, *transitory*.

5. AFFIXES TO FORM VERBS.

-ATE, as *vacate*, *abominate*, *consecrate*, *assassinate*

-EN, as *moisten*, *sweeten*, *harden*, *weaken*

-FY, as *mystify*, *justify*, *purify*, *magnify*.

-ISE, as *realise*, *advertise*, *patronise*, *exercise*.

-ISH, as *relish*, *polish*, *finish*

6 AFFIXES TO FORM ADVERBS

-LY, as *pleasantly*, *sweetly*, *fearfully*

-WARD, as *eastward*, *southward*, *forward*

-WISE, as *otherwise*



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